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Looke beyond Luther:

OR AN

ANSWERE TO THAT QVESTION, SO OFTEN AND SO INSVLTINGLY PROPOSED BY our Aduersaries, asking vs; *Where this our Religion was before* Luthers *time?*

WHERETO ARE ADDED SOVND PROPS TO BEARE vp honest-hearted Protestants, that they fall not from their saving-faith.

BY RICHARD BERNARD, OF *Batcombe* in *Somersetshire.*

LONDON,
Imprinted by *Felix Kyngston*, and are to be sold by *Edmund Weaver*, at his shop, at the great North-doore of *Pauls*. 1623.

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Weauer, at his ſhop, at the great North-doore
of Paules. 1613.

TO THE RIGHT WORSHIPFVLL,

Sir WALTER ERLE, | Sir CLEMENT COTTEREL,

KNIGHTS:

And to their vertuous Ladies, euer-

soundneſſe of Faith, with the power of Religion and conſtancie, in both moſt heartie wiſhed.

Right Worſhipfull,



Should maruell to ſee any once profeſſing the truth, to turne from the light vnto darkenes, from the true Worſhip and Religion of Chriſt, to the ſuperſtition and idolatrie of Antichriſt, but that I reade, that our firſt Parents beleeued Satan before God; that men loue darkeneſſe more then the light, and that for not louing the truth, and delighting in vnrighteouſneſſe, God giueth ſuch ouer to beleeue lyes, that they may bee damned. Could it elſe otherwiſe be, that ſo many in this ſo cleare light of Gods Goſpell, ſhould fall away? What haue our aduerſaries now more to pleade for their cauſe, then heretofore they haue had? What can they now ſay, which is not alreadie fully

fully answered by our learned men? They put out indeed new bookes, new in regard of the writing and printing; but the reasons one and the same in older written and printed bookes: this is in shew a putting of more strength, to vphold their ruinous building, but not in substance: yet thus they beguile the simple and vnstable-minded. By many wayes they seeke to deceiue, and beguile people, but especially by accusing our Religion of falshood and nouelties, and affirming theirs to be the true and most ancient faith: in both which they speake very vntruly. For touching this their present Religion (as it differeth from ours, and as it is Popery) it is but a new vpstart Religion, a patcherie of Iudaisme, Paganisme and Heresie; a Religion deuised by men, and not hauing God for the Author: How farre our Religion is from falshood and nouelties, I haue here indeuoured to shew, answering to that question so often propounded, Where it was before Luthers time?

If any of our Aduersaries, or all of them together, dare to go plainely to worke, (for hitherto they haue not) and first set downe ours and their accord, wherein, and how farre we and they in euery thing doe agree, to cut off hereby all needlesse strife and contentions. Secondly, then truly and faithfully without equiuocall termes, to deliuer their distinct differences from vs, that so euery one may rightly discerne, whereabout we do contend, and what indeed their now present Religion is, which we call Poperie, being seuered from our common agreement. Thirdly, to bring these their differences to the due triall of Scriptures, the common principles of Christianitie, and the true writings of the ancient Fathers in the first Ages; then wil it clearely appeare to euery one of indifferent iudgement, whether ours or theirs be the true Religion, and whether ours or theirs be the false Church.

In the meane space, till they proceede thus vprightly and sincerely, I hope, no Protestant in earnest, will bee insnared

and

and catched by their deceites. Let such as in the plentifull meanes of knowledge wilfully liue in ignorance, or hauing knowledge, liue lewdly, without feare of God, loue of truth, and power of Religion, be the prey for craftie Foxes: for these bee the fittest subiects for them to worke vpon; and these only preuaile they with, receiuing a iust punishment for their contempt of sauing knowledge, or for their conscienceleſſe liuing, contrary to their knowledge. For there is no man of right vnderstanding, and that makes conscience of his wayes, louing the truth, walking humbly before his God, being acquainted with Gods Word, and praying for Gods direction, that God either will giue ouer, or that can in reason submit vnto this false Antichristian Church, if hee doe but seriously consider of such things, as will worke, if not an absolute condemnation, yet a most iust suspition of her to be naught; as first, the vilifying of holy Scriptures, locking them vp from the common people, as if Gods Word were infectious. Secondly, her thrusting vpon the people her feigned traditions, al besides, and many of them against Scripture. Thirdly, the absurd and vnreasonableneſſe of their Latine Seruice, which the people vnderstand not. Fourthly, their idolatrous praying to Saints, worshipping stockes and stones, and reliques of the dead. Fifthly, their groſſe conceite of Christs corporall presence in the Sacrament. Sixthly, the feigned miracles, and notable coozenages therein, found out here, and in other Countries; the boasting of them a farre off, but not able to worke the like among vs. Seuenthly, the shameles and groſſe belying of our doctrine, and slandring the liues of our learned men, as Luther, Caluin, Beza, and others. Eighthly, the cyting, in defence of their Religion, counterfeite Authors, so knowne to be, and so condemned to be by the learned on their owne side. Ninthly, the not permitting freely our bookes among them, as wee doe theirs among vs. Tenthly, the tying of the people to the Prieſts lippes, and not

permitting

permitting them to trie their doctrine, as we doe. The vniust courses, dissembling practices, and mercilesse cruelties vsed to vphold their Religion, swearing and forswearing, by equiuocations, mentall reseruations, and Popes dispensations, massacres, and powder-plots, and bloodie persecutions. Twelfthly, The auoyding of a free generall Councell, to heare and determine our differences. Who is he that shall consider of these things with iudgement, but will suspect this Romish Church to be none of Christs Church, if withall he adde hereto the consideration of the differences betweene the wisedome below (by which that seate is guided) which is earthly, naturall, sensuall, & deuilish, and the Wisdom from aboue (by which Christs Church is guided) which is pure, peaceable, gentle, easie to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisie, as Saint Iames writeth?

I doubt not but that you haue already considered of these premisses, and that you are resolued, that this is the true Religion, and the good way, wherein you walke, euen the ancient, Catholike and Apostolike veritie, grounded vpon Scripture, and the principles of Christianitie, taught by the holy Fathers and Doctors of the Church, and confirmed by the blood of blessed Martyrs. My desire is, that God would continue your loue, with encrease of zeale towards the same more and more. To this purpose are these my endeuours, which I present vnto you, praying your fauourable acceptance of my good meaning, and heartie wel-wishes, and worthie respect vnto your selues, and to all that wish well to Sion, and pray for the peace of Ierusalem: God let them, and you with yours, to prosper, which loue it. Amen.

Your Worships in all Christian
seruices to be commanded,

Batcombe, Sept. 26. Richard Bernard.

Looke beyond Luther:

OR

AN ANSWERE TO THAT QVESTION SO often, and so insultingly proposed by our Aducrsaries, asking vs; *Where this our Religion was, before* Luthers *time?*

IT is a common question, and often propounded by Papists in an insulting maner ouer vs, Where our Religion was before *Luthers* time? As though we could not answer to the demand, nor fetch our Religion from any more ancient, or better Author: but they are deceiued in both. And that I may not be tedious in prefacing, I answer:

I. It was, and is written, and contained in the holy Scriptures, the Canonicall Bookes of the old and new Testament.

II. The same hath been, and is written in the hearts of Gods people, such as the Lord from time to time effectually hath called, according to euery mans measure, as they haue been taught it, and learned it out of those books of holy Scripture. For this must we know, that no other doctrine of Christian Religion was, or is written in mens hearts, by Gods Spirit, then that which the same Spirit inspired the

Pen-men of the Scriptures to write in those Bookes. The necessarie truths of doctrine therein contained (as God had promised) hath he written in the hearts of his people, *Ier.* 31.33,34. 2 *Cor.* 3.3. And for these ends, that they might know God, and know him to be their God, and they his people, *Ier.* 31.33,34. that they might make profession thereof, and obediently set themselues to the practice of that his blessed will, *Ezech.* 11.19,20. & 36.26,27.

III. That it was also written in learned mens labours, agreeing with those holy Bookes, as they found the truth therein, taught vnto them by the Prophets and Apostles. So as the doctrine of our Religion is no other, then that which the Scriptures doe teach, the Church and true People of God haue beleeued, and professed; nor no other then that, which is to be found in the writings of ỹ holy ancient Fathers, and of learned men, before euer *Luther* was borne.

That our Religion was thus before *Luthers* time, I proue by these ensuing reasons.

I. *Argument.*

From holy Scriptures, wherein our Religion is written and taught in euery point.

THat Religion which is in all and euerie point thereof written, and prescribed in holy Scriptures, the Canonicall bookes of the old and new Testament, was before Luthers *time.* For the Scriptures were written many hundred yeeres, before *Luther* was in beeing, and the Pen-men thereof had a care to practise the same.

But this our present Religion in all and euerie point thereof (wherein we differ from our Aduersaries) is written and prescribed in the holy Scriptures, the Canonicall bookes of the old and new Testament: as is in euery particular point prooued exactly by those of our side.

And therefore was it before Luthers *time.* The Minor I thus prooue.

I. By the publike Records of our Church here at home,

as the publike authorized Catechisme, shorter and larger, by the booke of Homilies, by the booke of Articles, and our booke of Common-prayer. Out of which (wherein soeuer we differ from our Aduersaries) nothing is found besides, as wanting warrant of Scripture, much lesse any thing contrarie thereunto, but euery thing grounded vpon, and fully agreeing with the same.

II. By Gods Spirit, the Author of the Scriptures, which doth further our Religion in the hearts of the people, through the reading and interpreting thereof, which the Spirit of God would not doe, if our Religion were not that, which the Scriptures teach. For would the Author of the one, approue of the other, if they were not both one? If hee should further a Religion, contrarie to the Scripture, hee should be contrarie to himselfe, allowing and making good that in mens hearts by inward operation, which he hath disallowed by the Scriptures, which are of his diuine inspiration. It is euident to all that are read in the Scriptures, that they condemne all Heathenish, all Heretical, and Idolatrous Religion; likewise, all will-worship, all vaine inuentions of men, the seruing of God by humane traditions, by the precepts and doctrines of men: so as if our Religion were any such, Gods Spirit would not grace it, not so knit mens harts vnto it, nor so effectually worke by it in mens consciences, nor so perswade vnto it, as he daily doth by the Scriptures.

If they shall denie, that Gods Spirit doth any such thing, as we suppose; I would faine know of them, what other spirit it possibly may be, that doth so leade men to esteeme so much the Scriptures, doth excite men to the studie of them, and to make them the onely rule of doctrine, and life, to heare, beleeue, rest and delight in them, and so to worship God onely, as herein he requireth to be worshipped, and to reiect whatsoeuer is not warranted by them, in euery necessarie point of faith? And that onely vpon this perswasion, that the Scriptures are Gods Word, that they are endited by his Spirit, and written by his holy Prophets and Apostles? If this be not the Spirit of God, which doth thus magnifie the

holy Scriptures in the heart of euery ſound Chriſtian, what ſpirit then is it? Certainely it muſt bee either the Spirit of God, or of Man, or of the Deuill. But neither of theſe two latter, therefore the former.

I. It is not the ſpirit of man that can, and doth thus worke: for firſt, the ſpirit of man perceiueth not the things of God, till Gods Spirit acquaint him with them. Secondly, they be fooliſhneſſe vnto him. Thirdly, his wiſdome is enmitie with God, ſo as Gods wiſdome in diuine myſteries, and mans wiſdome can neuer agree in one. Fourthly, the ſpirit of man ſauoureth the things of the fleſh, and not of the Spirit of God. Fifthly, his heart is continually euil, till he be regenerate. Sixthly and laſtly, it is euidently knowne by too much miſerable experience, that man loueth not the ſtudie of the Scriptures, he cannot delight in them, hee cannot away to frame his life after them; euery one that hath any ſparke of diuine knowledge, knoweth this to bee true from his owne naturall corruption, both in himſelfe and others alſo. Now can any reaſonable-minded man thinke, that ſuch an auerſe ſpirit as is in man, ſo diſaffecting the holy Scriptures, and the ſtudie thereof, that it can be that Spirit which perſwadeth and draweth men, contrary to it corrupt ſelfe, to embrace that Religion which is grounded vpon the Scriptures, and to preſſe to the obedience thereof? Yea, can it bee mans ſpirit, that worketh loue to ſuch a Religion, which ſo oppoſeth mans corruption, as the worldly wiſe Politician derideth it, the pleaſurable man hateth it, the greedy of gaine cannot abide to bee ruled by it, and the haughtie ſpirit which hunteth after the pride of life, hath it in great contempt? ſo as none in very deed, but onely ſuch as doe denie themſelues, doe forſake the world, and can bee well contented to take vp their croſſe, and follow Chriſt, either can, or will embrace the ſame.

1. Cor. 2. 11.
1. Cor. 2 14
Rom. 8 7.
Verſe 5.

II. It is not the ſpirit of Satan. For although hee will abuſiuely now and then alleage Scripture, yet is he a deadly enemie to the Scriptures: he will not leade to the right vſe of them, nor perſwade men to frame their Religion and life after

after them, but rather doth suggest the cleane contrarie, as the storie of the Scriptures witnesseth, and our owne temptations tell vs. For, as a * Father saith, the Deuill cannot endure to haue any to studie the Scriptures; that is torment and paine aboue all paines to him. He hath euer been a raiser vp of persecution against such, as serue God in a Religion onely grounded vpon the Scriptures: as he was in the Iewes, against the Apostles, and the beleeuing Gentiles; so in Gentiles Infidels, against Christians; in the Heretikes against the Orthodoxall; in our Antichristian Aduersaries against vs; and in all lewde liuers, the children of disobedience, in whom he beareth rule, and whose hearts he stirreth vp to doe his will against all such, as in a more strict manner endeuour to frame their liues after Gods Word, though in generall together, they professe one God, and haue receiued the same Baptisme, and doe liue together in the same Church. Therefore wee see, that it cannot bee the spirit of Satan, that perswadeth to our so holy a Religion by the Scriptures, vpon which onely it is settled, seeing he so deadly hateth such a Religion, and the sound and zealous Professours thereof.

* *Origen* vpon Numb.

III. It is not the spirit of man and Satan together, as may appeare, first, *in Heretikes*, who are led by Satan, and their owne spirit. These being not able to iustifie their heresies by holy Scripture, they fall to weaken the authoritie of the Scriptures, they will not rest on them, but doe flie the light of them, as *Tertullian*, and other ancient Fathers witnesse of Heretikes in their times, who left the Scriptures, and ran to Traditions, as did the Manichees, Cerynthians, Basilidians, Carpocratians, Marcionists, Valentinians, Arians, and others. Secondly, *In all will-worshippers*, which framing a seruice to God out of their owne braines, cannot away to make holy Scriptures their guide, but doe leaue them assoone as they bee addicted to their owne inuentions, of which, God by his Prophets in Scripture often complaines. Thirdly, *In Heathen Idolaters*, who haue been set on worke by the Deuill to burne the Scriptures, as did that wicked

Tertul. de resur. Carnis. Epiphan. de Heres lib. 1. cap. 23, 24, 38. Ire. li. 1. cap. 23. Tertul. de præscript. Athana. orat. 2. contra Arianos.

Diocleſian; alſo here in Brittaine, the Infidell Saxons; and in Ieruſalem, that vngodly *Iehoiakim*, who burnt the Prophecie of *Ieremiah*, which *Baruch* writ from his mouth at that time. Fourthly, *In our Aduerſaries now*, who cannot reſt with the Scriptures, nor will admit them, as the onely Iudge in controuerſies, nor as the onely rule of Religion. And the very reaſon is, becauſe they teach and practiſe many things out of their owne ſpirit, euen the doctrine of Deuils, which the Scripture vtterly condemneth. Their Sainted will-worſhippers in their Heremeticall life, and their world of Monkiſh orders, cannot abide the rule of Scripture; their holy courſe of life ſo much admired and extolled (yet onely of ſuch as know not the power of Satan, in the deceiueable wayes of his vnrighteouſneſſe) dares not ſtand to be iudged, ruled and ſquared after the rule of holy Scriptures. Yea, as holy as they pretend to bee, yet neither can they, nor will they wholly frame their ſeruice and deuotion and life after the Word of life. And therefore we ſee, that it cannot be the ſpirit of Man and Satan, whether apart conſidered or conioyned, that doth perſwade, mooue and farther to the embracing of that Religion, which is wholly grounded vpon the Scriptures, as ours is. And therefore not being either of theſe, it followeth, that it muſt needs bee the Spirit of God, that thus perſwadeth men to our Religion by the Scriptures, wherein it is contained.

Ier. 36.

III. Our Religion appeareth to be written in, and iuſtified by the Scriptures, for that in thoſe places it getteth entrance, and thriueth, where they are permitted to be ſtudied, and read of all, and to be taught, as the onely rule of Religion. The Scriptures are the very life and ſtrength of our Religion, as is ſufficiently knowne by experience to our very Aduerſaries. Now how could this be, if our Religion were not that, which is taught in the Scriptures? For the Scripture, as is aforeſaid, doth condemne Heretikes and Hereſies, will-worſhip and wil-worſhippers, idolatrie and idolaters; and is the ſword of the Spirit, the breath of Chriſts mouth, that conſumeth the Man of Sinne. If our Religion were

2. Theſs.

hereſie,

hereſie, or will-worſhip, or idolatrie, or the inuention of that Man of ſin, the Scriptures could not be the life and ſtrength thereof, ſeeing they oppoſe, and vtterly condemne thoſe things.

IV. Our Religion ſtandeth, and is vpheld by ſuch holy and heauenly meanes onely, as the Scriptures allow and preſcribe, and which we find there to be the onely meanes, vſed at the firſt planting of Chriſtian Religion by the Apoſtles, in the Primitiue Church, which were theſe that follow.

I. There was then *the preaching of Gods Word.* This meanes was preſcribed by our Sauiour Chriſt, to make Diſciples vnto him, *Mat.* 28.19,20. and the ſame obſerued by his Apoſtles, *Mark.* 16.15,20. *Acts* 2.14. & 10.34. & 11.19. So preaching of Gods Word is the meanes, by which our Religion, through Gods bleſſing, is planted in mens hearts. As alſo it was foretold and appointed, that it ſhould bee the meanes to regaine people from vnder Antichriſt, *Reuel.* 10. 11. & 14.6.

II. There was *the teaching of the grounds, and principles of Chriſtianitie*, then called *milke*, now commonly called, *the Catechiſme*, *Heb.* 6.1. & 5.12. 1. *Cor.* 3.2. This hath greatly furthered our Religion, euen by the teſtimony of our Aduerſaries, and is a ſpeciall meanes to informe the minds of the ignorant, in the truth of our Religion, that they may not be deceiued. *In the Popes Bull before the Catechiſme of the Councell of Trent.*

III. Then was *teaching and preaching altogether out of the Scriptures* of the Prophets. The Apoſtles taught the Goſpell onely out of them, *Rom.* 1.2. *Acts* 26.22. & 28.23. the Scriptures they cited, *Acts* 1.16. & 2.16,17. by them they confuted the Aduerſaries, *Acts* 17.2. & 18.28. So our teaching and preaching is out of the Scriptures of the Prophets and Apoſtles: by theſe we confirme our doctrine, and by theſe chiefely doe we confute our Aduerſaries.

IV. Then was allowed *the vſe of the holy Scriptures indifferently to all ſorts, without reſtraint or exception*; they were free to all of the Laitie, both men and women. The Apoſtles neuer

neuer forbade them to any, nor euer reprooued any for reading or studying of them, but commended them to all sorts, 2.*Tim.*3.15,16. 2.*Pet.*1.19,20,21. and left it written, as a matter worthy prayse in religious men, the Eunuch, and the Noble Bæreans, that they read and searched the Scriptures; so also in godly women for training vp their children herein, *Acts* 8.30. & 17.11. 2.*Tim.*1.5. & 3.15. Yea, *Peter* (whom our Aduersaries make their Rocke) in generall telleth all Christian beleeuers, that they should do well to take heed thereunto, as to a sure Word, 2.*Pet.*1.19. So is there here with vs, the free vse of the Scriptures; this wee commend to all sorts, forbid them to none, but rather hold them most religious, who delight in the holy and reuerent studie of the Scriptures, according to the practice of the ancient Primitiue Church in the Apostles dayes.

V. Then were there *publike Assemblies*, where they met together, 1.*Cor.*11.18,19. *Acts* 1.13. & 2.46. and that vpon the first day of the weeke, *Acts* 20.7. 1.*Cor.*16.2. These Assemblies none might forsake, but all were mutually to exhort to the frequent vse of them, *Heb.*10.25. to beware of causing diuisions and offences, contrary to the receiued doctrine of the Apostles, *Rom.*16.17. So haue we publike Assemblies, where wee meete on the first day of the weeke, and at other times, which all are bound to come vnto, and none ought to forsake, to preuent diuisions, contrary to the Apostolicall doctrine, and to preserue the publike profession and exercise of our Religion.

VI. Then was there *set ouer euery seuerall Assembly and Congregation, such as might be able to teach*, hauing the ouersight of the people, and care of their soules, *Acts* 14.23. *Tit.* 1.5. *Acts* 20.28. *Heb.*13.7,17. 1.*Pet.*5.2,3. So is this in our Church a most excellent meanes to vphold our Religion.

VII. Then was *God onely worshipped, and he onely prayed vnto in those Assemblies*; not Saints, nor Angels, nor the Virgin *Marie*. In them prayers were made with one accord, *Acts* 1.14. & 2.42. & 4.24. the Word read, 1.*Thes.* 5.27.

5.27. *Col.*4.16. the Word preached, *Acts* 20.7. the Sacraments adminiſtred, *Acts* 2.42. 1.*Cor.*11.18,20,23,26. and the Lords Supper in both kinds deliuered, 1.*Cor.*10.16. Collections were alſo made for the poore, 1.*Cor.*16.12. and al things were performed to edification, in a known tongue, 1.*Cor.*14. In our Aſſemblies God is onely worſhipped, to him onely wee make our prayers, and neither to Saint nor Angell, nor to the Virgin *Marie*; though we honour them duly as we ought. In our Aſſemblies, Prayer is made with one accord, the Word read and preached, the Sacraments adminiſtred, and the Lords Supper in both kinds deliuered, Almes, as need requires, giuen to the poore, and all done to edification, and in a knowne tongue, as in the Apoſtles dayes.

VIII. Then was *preached againſt, and forbidden all will-worſhip*, though neuer ſo faire in ſhew, *all ſeruice to God after the doctrine and commandemẽts of men*, *Col.*2.20,23. alſo, the *worſhip of Angels*, *Col.*2.18. *the worſhip of Idols*, 1.*Ioh.*5.21. *and fellowſhip with Idolaters*, 1.*Cor.*8.10. & 5.11. 2.*Cor.*6.14,18. So with vs are forbidden all theſe things, and condemned by our Religion, as is euident by our book of Homilies, booke of Articles, the publike authorized larger Catechiſme, and other publike Records: yea, the forbidding, aboliſhing, and preaching againſt theſe things, is an excellent meanes to vphold the puritie of our Religion, which in it ſelfe is ſo contrarie to all will-worſhip, humane inuentions, ſuperſtition and idolatry.

IX. Then was the exerciſe of *Eccleſiaſticall diſcipline* for the preſeruation of order, for the puniſhing and caſting out of obſtinate Heretikes, 1.*Tim.*1.20. & 6.3. *Tit.*3.10. as alſo of notorious offenders, which would not otherwiſe bee reformed, 1.*Cor.*5.7. 2.*Theſ.*3.14 and thoſe the people were to auoide, 1.*Cor.*5.10. 2.*Theſ.*3.6. 2.*Tim.*3.5. *Epheſ.*5.7. This godly diſcipline duly obſerued, is of great force to preſerue our Religion, and to keepe it in honour and eſtimation.

X. Then was therevrging and preſſing to *a holy conuerſation*,

ſation, both in Paſtors, Tit. 2.7,8. 1.*Tim.* 4.12. *and in the people, Rom.* 12.1,2. *Eph.* 5.& 6. This Chriſtian-like conuerſation adorneth our Religion, which is onely powerfull in them which liue well; for it condemneth all Libertiniſme, and requireth very ſtrict obedience to God and his Word.

XI. Then was *ſuffering of perſecution for the truth*, and the ſame foretold to accompany the godly, *Acts* 14.22. 1.*Theſ.* 3.3. 2.*Tim.* 3.12.& 1.8. *Phil.* 1.19. which greatly furthered Religion, taught by the Apoſtles, *Phil.* 1.12. And ſo hath it done ours in theſe parts of Chriſtendome, as the World knoweth.

XII. Then was taught *ſubiection both of Paſtors and people vnto Principalities and Powers, as to Kings, ſo to inferiour Magiſtrates ſent by them.* All ſorts without exception, were taught obedience to them, and for conſcience ſake, were they bound to render to them dues, tribute, cuſtome, honour. They were commanded to make prayers for them with thankſgiuing, which was a meanes to further Religion: for the Apoſtle telleth them, that thus to doe is well-doing, and a meanes to ſtop the mouthes of the Aduerſaries, that ſo they might leade a quiet and peaceable life in al godlineſſe and honeſtie, *Rom.* 13.1,7. *Tit* 3.1. 1.*Pet.* 2.13,17. 1.*Ti.* 2.1,2. This is, and hath bin an excellent meanes to aduance our Religion: for Kings and Princes ſeeing, that our true and Apoſtolicall Religion did not derogate from their lawfull authoritie, did not draw ſubiects from their allegeance, nor exempt any from their true obedience, but rather maintained the right, which God by his holy Word in Scriptures had giuen them; they ſubmitted to the truth, and embraced our Religion, ſhaking off the yoake of Antichriſt, and ſo tooke vpon them the authoritie giuen them of God, to reforme Religion, according as they were taught, and had learned the doctrine of Chriſt in the Scriptures.

Thus wee ſee, firſt, the ordinarie meanes which the holy Scriptures preſcribe, and euidently ſhew to haue been vſed in the Primitiue Church, for the planting and vpholding of Chriſtian Religion. And ſecondly, that the very ſelfe-ſame

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haue been, and yet are the meanes for planting and preſeruing of our Religion, in euery Country where it hath been receiued. Which meanes are ſo powerfull and effectuall for this purpoſe, that looke by how much theſe meanes are put in execution, by ſo much doth our Religion proſper, in ſpite of all worldly oppoſitions, and gaine-ſayings whatſoeuer: and on the contrarie, looke as theſe meanes, either wholly, or but in part, are neglected, or faile to bee performed, ſo doth our Religion loſe of its ſtrength, and decay amongſt the people, what policie ſoeuer men otherwiſe vſe to vphold the ſame. For our Religion ſtands by holy and heauenly meanes, and not by meere worldly policie, or humane deuices, faire ſhewes to the eyes, delights to the eare, pleaſurable obiects to delight the carnally-minded. Neither can it be held by any Satanicall deluſions, fabulous narrations, feigned miracles, deceitfull iugglings; nor by pretended apparitions of Angels, or of ſoules departed; nor by the bare authoritie of mens ſayings, Decrees of corrupt Councels, Popes ſentences, wrangling Canoniſts, Sophiſticall diſtinctions of Schoolemen, humane Traditions, Apocryphall writings, old and idle cuſtomes, examples of ignorant forefathers, eſtimation of mens perſons for learning, and ſhew of holineſſe; nor by any deceitfull, wicked, and corrupt dealing, as by counterfeite and baſtard writings, corrupting of Councels and Fathers, expunging words and ſentences out of learned mens workes, or altering them from the true meaning, to beguile the ſimple Reader. No, nor by furious and forcible meanes; as by fire and fagot, maſſacres, treaſons, poyſons, and ſtabbing of Kings, and Gun-powder-plots, nor by any ſuch helliſh practices, ſuch as the Apoſtles neuer ſpake of, the Primitiue Church neuer knew of, nor in holy Scripture were euer ſpoken of; for all theſe, our Religion doth vtterly condemne. It is vpheld only by thoſe holy and heauenly meanes, which the Apoſtles taught, and practiſed, and which they haue left written in the Scriptures for direction of Gods Church, that ſhe may know, which be the onely effectuall meanes, that God hath appointed to vp-

hold his true Religion. By these meanes onely, ours is preserued. And therefore it is that true Religion, which the holy Scripture teacheth. Which being so, I conclude this first argument, That this our present Religion, wherein we differ from our Aduersaries, was before *Luthers* time.

II. *Argument.*

From the blessed Martyrs in all Ages.

THat Religion which was written by God in the hearts of his Martyrs, and which from the beginning to this day, they all suffered for, was before Luthers *time.* This cannot be denied.

But our Religion now present, was written by God in the hearts of his Martyrs, and is that which from the beginning to this day, they all suffered for.

And therefore this our now present Religion was before Luthers *time.*

The Minor is thus confirmed, both for the writing of it in their hearts, and for suffering for it. The latter manifesteth the former: for they that faithfully and constantly obey the truth, euen vnto suffering persecution, and death for it, without doubt haue it written in their hearts. For if Religion be not imprinted in the hearts of the Martyrs, in whose hart is it written? For the Martyrs hâd the Spirit of the liuing God, sauing-knowledge, and remission of sinnes; they walked in Gods Statutes, and kept his Iudgements sincerely; all which are the euident signes, that Gods truth was written in their hearts, as these places of Scripture witnesse, 2. *Cor.* 3.3. *Ier.* 31.33,34. *Ezech.* 36.27. This is not to bee doubted of. But the question is, Whether all the Martyrs did suffer for this our Religion, or no? To answere to this, wee must consider, that all the Martyrs of Christ may be ranked into foure sorts, euery of which suffered for such truths, as

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are in our Religion, which we doe at this day profesſe.

I. *Sort of Martyrs* were thoſe, who ſuffered by the Iewes, whereof the firſt was *Stephen*, then *Iames*, with many more, *Acts* 7. & 12.2,4. All theſe did ſuffer for that Religion, which Chriſt and his Apoſtles taught: but they taught out of the Scriptures, and not out of Traditions, as the Euangeliſts and Acts ſhew. But to ſuffer for that Religion, which is onely taught in the Scriptures, is to ſuffer for ours, as by the former argument is prooued. Therefore they ſuffered for our Religion.

II. *Sort of Martyrs* were ſuch, as ſuffered by and amongſt the Heathen, eſpecially vnder the Romane Tyrants, during the ten bloody perſecutions; among which Martyrs were moſt of the Apoſtles: for we reade not in Scripture, that any of the Apoſtles ſuffered martirdome amongſt the Iewes, but onely *Iames*, *Iohns* brother, *Acts* 12. the reſt ſuffered among the Heathen. Now the Apoſtles being the planters of our Religion (as by their writings doth appeare) and alſo Martyrs for the ſame among this ſecond ſort, they muſt needs be our Martyrs, ſuffering for our Religion, and ſo all the reſt which followed the Apoſtles in the ſame faith.

III. *Sort of Martyrs* were ſuch, as ſuffered by the furie and rage of Heretikes, when the Arians had got an ouerſwaying power through Arian Emperours and Kings. But thoſe Orthodox all Martyrs and Confeſſors ſuffered for no other doctrine, then our Religion teacheth. For wee hold and profeſſe the faith of the Councell of Nice, and *Athanaſius* Creed; for in our Common Prayer-booke they are appointed publikely to bee read in our Aſſemblies. And therefore theſe alſo ſuffered for our Religion, and were our Martyrs.

But here our Aduerſaries will ſay, that all theſe three ſorts were their Martyrs; for they brag and boaſt of theſe to filly people, as if they had ſuffered for their religion, now profeſſed and practiſed among them. But that the truth may appeare, whether theſe Martyrs be theirs, or ours, wee muſt conſider them both as Martyrs, and alſo as beleeuers:

properly they were Martyrs in thoſe things, for which they did ſuffer. Now their ſuffering was for the common truths, receiued both by our Aduerſaries and vs. So the cauſe making the Martyrs, and it equally held of both, they are our Martyrs, aſwell as theirs. Yea, if we conſider them alſo as Beleeuers, holding other points of faith, for which they were not queſtioned, neither ſuffered for, wee may more rightly claime them, then our Aduerſaries. For of which Religion they held, and moſt agreed vnto, of that Religion muſt they be iudged to be. That this may bee knowne, it muſt be wel conceiued, what they and we meane by ſaying, *Our Religion.* We either ſide ſtand vpon our Religion, not as wee agree in points of Chriſtianitie one with the other; but as wee haue our differences alſo to our ſelues one from the other. So vpon this reſteth the point, to trie the Martyrs whoſe they bee, theirs or ours, by their more or leſſe agreeing, or diſagreeing with either ſide in our ſaid differences. But in reſpect of the maine differences of their Religion from ours, that they cannot claime the Martyrs, I thus proue by theſe enſuing reaſons.

I. If theſe maine differences in their Religion be ſuch, as none of theſe Martyrs (which ſuffered by, and amongſt the Iewes, or by, and amongſt the Heathen, or by, and amongſt the wicked Heretikes) euer made profeſſion of, much leſſe ſuffered for, then in reſpect of theſe differences, are they not their Martyrs; they cannot appropriate them to themſelues, as they vſe to doe, but are ſtill Martyrs in common.

But the antecedent is true, as ſhall be prooued by my third reaſon next following, for ſixe hundred yeeres ſpace after Chriſt, in which ſpace were all three ſorts of Martyrs. And therefore the conſequence cannot be denied.

II. If theſe differences in their Religion bee nothing elſe but humane inuentions, without ſound authoritie from holy Scriptures, and that the Martyrs profeſſed and beleeued thoſe things onely, which expreſſely, or by neceſſarie concluſions, are contained in the Scriptures, then in reſpect of theſe differences, they are not their Martyrs.

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But the former part is true. *Ergo*, the latter must needes be granted.

For the truth of the antecedent, touching the vnwarrantableneſſe of theſe their differences, and without all ground of Scripture: I demand of Papiſts, what Scripture haue they for theſe things, wherein we and they doe differ?

I. *Of God.* What Scripture for the picturing of the holy Trinitie; forbidden by *Moſes* to be any way repreſented? *Deut* 4.15,16.

II. *Of the Scriptures.* Where is it written, that the Scriptures receiue authoritie from the Church, and the ſenſe thereof onely ſubiect vnto her? That the Vulgar Latin tranſlation is only to be admitted as authenticall? That the Scriptures be imperfect, and are not the certaine rule of faith? That there are traditions beſides for perfecting the Scriptures, and to bee receiued with equall authoritie with Scriptures?

III. *Of the Church.* That the Catholike Church is not the company onely of Gods elect people? That the Church of Rome cannot erre?

IV. *Of the Pope.* Where is Scripture to proue, that *Peter* was at Rome, and Biſhop there twenty fiue yeeres? That he was to be appointed Vicar of Chriſt? That the Pope is the vniuerſall Biſhop? That he onely is *Peters* ſucceſſour, and Chriſts Vicar? That he cannot erre *è Cath-dra?* That he is aboue Councels? That hee may depoſe Kings from their temporall eſtates, and diſpoſe of their Kingdomes? That he can diſpenſe with ſinnes againſt the plaine Law of God? That he can ſet ſoules free out of torments after this life?

V. *Of the Clergie and Eccleſiaſticall perſons.* In what place of Scripture is it taught, that there be Popes, Cardinals, and Popiſh Prelates like Princes? That there are now Prieſts, to whom a ſpeciall Office of Prieſthood is aſſigned? That there bee ſeuen degrees thereof? That a man is now appointed in the time of the Goſpell, to offer ſacrifices daily for the quicke and the dead? That all Churchmen (ſo called)

led) are to liue vnmarried? That a Monasticall life is the best estate? That Ecclesiasticall persons are exempt from secular authoritie?

VI. *Of the Sacraments.* Where doth the Scripture teach, that Baptisme is to bee administred with Chrisme, Oyle, Coniuring, Salt, Spittle? That there is such a spirituall kindred betweene the Witnesses, and the partie baptized, as also betwixt the Parents and Children of those Witnesses, as it hindreth marriage (without a dispensation) betwixt one another, though there be otherwise no kindred either of affinitie or consanguinitie? That Iesus Christ is bodily and wholly, as he is Man, borne of the Virgin *Marie*, in the Sacrament, the Bread being turned into his Flesh? That it is a sacrifice for the quick and the dead? That the Cake is to be reserued, and carried about in pompe, and that all are to fall downe to it, and worship it? That it is to bee administred but in one kind? That the Lay people must not take it, but gape and eate it? That the Priest that saith Masse, must haue a shauen Crowne; haue his Amice, Girdle, Aube, Manuple, Stole, Chesible, and other pretended holy vestments? That he must vse such croffings, turnings, duckings, liftings, whisperings, gapings, minglings of wine and water, such lickings, and other varietie of stagelike gestures?

VII. *Of Prayer.* That it must be in Latine? That not God onely, but Saints may be prayd vnto? That the dead are to be prayed for? That it is lawfull to pray by number, to say the same 150. times, and to pray vpon Beades?

VIII. *Of Worship.* What written Word teacheth, that Diuine Seruice is to bee said onely in the Latine Tongue? That Saints, and their Reliques are to be adored? That Images and Pictures are to be in Churches, for adoration sake, and to be Lay-mens bookes?

IX. *Of the Virgin Marie*: That she was borne without sinne? That she is the Queene of Heauen, the Lady of the World? That she is diuinely to be worshipped? That shee is to haue her proper seruice, and her *Aue Maries?*

X. *Of the Church or Temple*, the place of publike worship.

ſhip. What Scripture, that Belles are to be baptized? That there muſt bee Altars, Veiles, Holy-water, Holy-aſhes, Palmes, and many ſuch trumperies? That children dying without Baptiſme, are not to be buried in the Church-yard; and that there is for their ſoules a *Limbus Infantium*?

XI. *Of dayes.* Where doe the Apoſtles teach, that there are ſuch a number of Holy-dayes, as be in that Religion? That a ſpeciall Holineſſe is to be put in the obſeruation of dayes? That dayes and times are to bee ſet apart to the worſhip of Saints?

XII. *Of meates.* Where in Scripture reade they, that there is ſuch a difference of meates, as the obſeruation of ſuch a difference at ſome times, is more holy, then at other ſome times?

All theſe differences are humane inuentions, without warrant of Scriptures. Now let them ſhew, that any of theſe ſorts of Martyrs beleeued and profeſſed theſe differences; if they cannot, then the concluſion is good, that they were not their Martyrs by theſe differences, but in common ſtill ours as well as theirs.

III. If theſe differences be but a very patcherie of Hereſies, Iudaiſme, and Paganiſme, then in reſpect thereof, they cannot be their Martyrs: for Martyrs ſuffered for none of theſe three, but, in deteſtation thereof, were grieuouſly perſecuted by Iewes, Pagans, and Heretikes.

But the antecedent is moſt true, as our learned men haue made it manifeſt. For Hereſies; [a] Biſh. *Morton*, [b] Doct. *Whitacres*, [c] *Gab. Powel*, and [d] Doctor *Willet*. For Iudaiſme, [e] Doctor *Raynolds* hath ſufficiently manifeſted it, and ſomewhat of Paganiſme. But for this, reade *Thom. Moreſin*, Doctor of Phyſick, his whole booke, called *Papatus*, printed at Edinburgh, and [f] *Gab. Powel* on the firſt Chapter to the Romanes. For all three, ſee a late publiſhed booke, called, *The three Conformities*. And therefore in reſpect of theſe differences, being hereticall, Iewiſh, and Paganiſh, theſe Martyrs are none of their Martyrs, neither did their ſufferings make good any whit this their now preſent Religion.

[a] *De Eccleſ. pa.* 308.
[b] *Apol Catho. cap.* 66.
[c] *Lib de Antichriſt. c.* 24.
[d] In his ſecond pillar of Pop.
[e] Againſt *Hart. cap* 8. *diuiſ* 4. *pa.* 567. 568. 569. & 572.
[f] *Ca.* 1. *verſ.* 25. *pa.* 200.

IV. If theſe differences from our Religion doe offer violence to the three Offices of Chriſt, and make their publike worſhip in many things blaſphemous, and idolatrous; then in reſpect of ſuch differences, they are not their Martyrs.

But the antecedent is true. *Ergo*, the conſequent. To proue the antecedent, Doctor *Fownes* hath lately of purpoſe ſet forth his *Triſagion*, wherein he hath ſufficiently confirmed it, out of their publike *Miſſaes*, *Breuiaries*, *Portuſes*, *Roſaries*, *Liturgies*, *Pſalters*, *Primers*, and *Manuals of prayers*, to which I referre the Reader for full ſatisfaction: And doe conclude therefore, that theſe bleſſed Martyrs were none of theirs, by vertue of theſe differences.

V. If many of theſe differences of theirs be not only beſides Scripture, without warrant from thence, as before is ſhewed, but alſo flat againſt Scripture, and againſt our common tenents, agreed vpon betweene vs and them: then in reſpect of theſe differences, they are not their Martyrs. For they did not ſuffer for thoſe things which were againſt Scripture, and the common tenents of Chriſtianitie, wherein we and our Aduerſaries doe agree. If they dare affirme this, let them giue inſtances thereof.

But many of theſe their differences are againſt Scripture, and againſt the common tenents of Chriſtianitie, in which we both agree. Which being ſo, theſe their differences can be no part of Chriſtianitie, becauſe they be againſt both the rule, and alſo againſt the grounds of Chriſtianitie. Therefore the conſequence is true. That there are ſuch differences betweene vs, I inſtance for proofe in theſe enſuing.

That the Scriptures are imperfect, contrarie to *Pſal.* 19.7. 1. *Tim.* 3.16,17. That there is an vnwritten word, called, Traditions, to be added thereunto; contrarie to *Deut.* 4.2. *Reuel.* 21.8. *Prou.* 30.6. That the witneſſe of the Church, is greater then the witneſſe of the Scriptures, and to be beleeued before them: contrarie to 1. *Ioh.* 5.9. *Ioh.* 5.17.

That the inuiſible God may bee pictured: contrarie to *Deut.* 4.15. *Acts.* 17.29. *Eſay* 40.18. *Rom.* 1.23. That Images.

ges may be made to be worshipped: contrarie to *Deut.*27. 15. *Exod.*20. and that they are for instruction: contrarie to *Hab.*2.18.

That prayers may be made to the Virgine *Marie*, and to Saints departed: contrarie to *Matth.*6.19. and contrarie to the practice of the Patriarchs, Prophets and Apostles, and holy men in Scripture. That prayers made by number, and often repetitions, are pleasing vnto God, as when people are taught to pray by number on Beades: contrary to *Matth.* 6.7. That they may be vttered in an vnknowne tongue, and also Gods publike seruice so said: contrary to 1.*Cor.* 14. 15,19. That therein a generall good intent is acceptable to God, though the mind bee not endued with sound knowledge: contrarie to *Prou.*19.2. 1.*Cor.*14.20.

That the Sacrament of the Lords Supper, is to be administred and receiued in one kind: contrary to *Matth.*26.27. 1.*Cor.*10.16. & 11.23,24,25. That Iesus Christ is corporally in the Bread transubstantiated: contrary to *Acts* 3.21. And that it is very God: contrary to *Hos.*8.6. That it is offered for a sacrifice propitiatorie, as if Christ once offering himselfe, were not sufficient: contrary to *Heb.*10.10,14.

That the Law may be fulfilled, and a man iustified thereby before God: contrarie to *Rom.*7.19. & 3.20. & 4.2. 1.*Cor.*4.4. *Esay* 46.6.

That a man may merit by his works: contrary to *Tit.*3.5. *Ephes.*2.8,10. *Rom.*6.23. *Luk.*7.10. That a man may bee able to doe more, then God requireth of him, or that hee is tyed by dutie to doe: contrary to *Rom.*7.19. *Luk.*17.10. *Prou.*20.9. *Eccles.*7.20. *Psal.*130.3. That the Pope may dispense with Gods Law: contrary to 1.*Sam.*2.25. *Rom.*8. 33,34. *Iob* 9.33. & 34.29.

That there are sinnes which yet are not prohibited by Gods Law: contrary to 1.*Ioh.*3.4. *Ro.*4.15. & 7.8. & 3.20. That some sinnes are in themselues veniall, which deserue not death: contrary to *Rom.*6.23. *Iames* 1.15. *Genes.*2.17. That originall concupiscence is no sinne in the regenerate: contrary to *Rom.*7.19. *Psal.*51. That the Virgine *Marie*

was without ſinne: contrary to *Iob* 14.4. *Eccleſ.*7.2, 20. *Pſal.*130.3. *Rom.*3.9,23. 1.*Ioh.*1.7,8. *Luk.*1.46.

That Marriage is not honourable in all ſorts of men, as for inſtance, not in the Clergie: contrary to *Heb.*13.4. 1.*Cor.*7.9. 1.*Tim.*5.14. and contrary to the practice of the married Prieſts vnder the Law. That married perſons with conſent, may euer liue aſunder, to leade a Monaſticall life: contrary to 1.*Cor.*7.2.

That holineſſe is to be put in the obſeruation of dayes: contrary to *Col.*2.16. Of meates: contrary to *Rom.*14.14. 1.*Cor.*8.8. *Matth.*15.20. 1.*Tim.*4.3,4. and ſo men loſe thereby Chriſtian liberty: contrary to *Gal.*5.1.

That many who die in the Lord, not abiects from God, yet reſt not after death for a time: contrary to *Reuel.*14.13. but make a temporall ſatisfaction, in a place they call Purgatory, whoſe ſinnes although here pardoned, yet goe not theſe ſoules immediately to Heauen: contrary to *Luke* 23. 43. where the good Thiefe is promiſed Paradiſe, which is Heauen, 2.*Cor.*12.3,4.

That the Popes power is Kingly, yea, that he may vſe the temporall Sword, and depoſe Kings, and diſpoſe of their Kingdomes, and be ſubiect to none: contrary to *Luke* 22. 25,26. *Matth.*20.25,26. *Rom.*13.1. *Tit.*3.1. 1.*Pet.*2.13. That he which gets the Popes diſpenſation, ſinneth not in that he doth, though the ſame be againſt Gods Law: contrary to *Matth.*5.19. *Deut.*27.26. *Ier.*11.3. *Iohn* 3.4. That the Pope is Chriſts Vicar, and yet may intermeddle with the earthly, and temporall Kingdomes of this World: contrary to Chriſts owne practice, *Luk.*12.14. the nature of his Kingdome, *Iohn* 18.36. againſt the nature of ſuch ſpirituall weapons and power which God gaue to his Apoſtles, 2.*Corint.*10.4.5,6. Yea, that the Pope may take vpon him (as hee doth) to haue to doe with thoſe which are without, to wit, the Heathen, to giue away their Kingdomes, (as he preſumeth to doe with ſuch as forſake him, whom he iudgeth to bee Heretickes) contrarie to 1.*Cor.*5.12,13. That his Clergie are exempted from ciuill iuriſdiction: contrarie to

Chriſts

Christs commandement, *Matth.* 22.21. to his practice, *Matth.* 17.27. to Saint *Peters* teaching, 1. *Pet.* 2.13,14. and to Saint *Pauls*, *Rom.* 13.1,7. *Tit.* 3.1. It were infinite to particularize all the differences betweene our Religion and theirs, wherein they are contrary to holy Scripture, and contrarie to the tenne Commandements, the Creed, the Lords Prayer, and the two Sacraments. Of which if any desire herein instances to be better satisfied, let him reade *Gabriel Powel*, who hath purposely set downe a multitude of particulars. *Lib. de Antichr. cap. 6. to cap. 33.*

VI. And lastly, if none of the Martyrs were Papists, or (as they please to call themselues) Roman Catholikes; then could they not bee their Martyrs: for they which bee not such, are not held to bee of their Romane Religion, nor Church.

But none of these Martyrs were Papists, or Romane Catholikes; for they held not these many differences of theirs from vs, by which a Papist becommeth a Papist or Roman Catholike, and without which hee is not by them approued to be such a one. For let a man hold all other points of Christianitie wholly and fully; yet if he hold not, that the Pope hath authoritie, as Christs Vicar vpon earth: that the Church of Rome is the Mother and Mistresse of all Churches: that there are seuen Sacraments: that the Sacrament may bee received in one kind: that the bread after consecration is transubstantiated, and Christ there corporally vnder the formes of Bread and Wine, and so to bee diuinely adored: that seruice is to be said euery where in Latine: that Images are to be set in Churches, and to be worshipped: that Saints departed, are to be prayed vnto, and their Reliques worshipped: that there is a Purgatorie for penall satisfaction after this life: that our workes doe merit, and that we are iustified by them before God: that Ecclesiasticall persons may not marry: that confession of sins is to be made secretly to a Priest in his eare, and that hee hath power iudicially to absolue the confitents, and impose penance vpon them for satisfaction for sinne vnto God.

Theſe, and ſuch other articles newly coyned, whoſoeuer doth not hold, is not iudged to be a Roman Catholike. But none of theſe differences did theſe Martyrs hold, much leſſe euer ſuffered perſecution for. For not one of theſe articles of the Trent Conuenticle was held in the time of theſe ſorts of Martyrs, all of them ſuffering within the 600. yeeres after Chriſt, in which ſpace was there none that might be called a Papiſt, or Roman Catholike after the definition of the Trentiſts. And therefore were they not their Martyrs, neither did any of them profeſſe the now new Roman Trentiſme.

And thus wee ſee, how by theſe differences they cannot claime the Martyrs. Now our differences from them, are all grounded vpon Scriptures, and Principles of Chriſtianitie, and warranted by ſuch common truth of Chriſtian Religion, as they and we doe fully accord in; not one of our differences being either hereſie, or any part of Iudaiſme, or Paganiſme, nor euer condemned by any generall Councell in the ſpace of theſe firſt ſixe hundreds of yeeres, in which theſe three ſorts of Martyrs did liue. True it is, that our aduerſaries call vs Heretikes, and lay hereſies to our charge, but falſely, without iuſt proofe, as our learned *Whitacres*, Biſhop *Morton*, and others, ſhew in anſwering *Bellarmine* his calumnies herein to the full. Seeing then our differences and truths of Chriſtian Religion, taught by the Apoſtles, and by the ſucceeding Paſtors, and believed by the Church, are the parts of that Faith and Religion, which theſe Martyrs ſuffered for; I conclude, that in regard both of the truthes, wherein wee and our aduerſaries agree, and alſo of our differences, wherein we diſagree from the now preſent Church of Rome, they were our Martyrs, and none of theirs.

Lib. de eccleſ. cont. 2. quæſt. 5. pa. 300. & 308.

IV. *Sort of Martyrs* are thoſe, who ſuffered by, and amongſt theſe our aduerſaries, as the Berengarians, Waldenſes, Albigenſes, *Wicklife* and his followers in England, *Iohn Hus*, and *Ierome* of Prague, at Conſtance, and many moe in Bohemia, and in other places, euen to *Luthers* time, and after,

ter, an innumerable multitude slaine and massacred, burnt, and put to sundrie deaths for our Religion, and for gainesaying our aduersaries in those differences, which we now stand out in, against the Church of Rome at this present. These were therefore our Martyrs.

But our aduersaries will say, that these were no Martyrs, but condemned Heretikes. *Obiect.*

That they were Martyrs, & no Heretikes, its cleare. S. *Iohn* in the *Reuelation*, calleth those Saints and Martyrs of Iesus, *Reuel.* 17.6. which should suffer for the Word of God, for refusing to worship the Beast and his Image, and for not receiuing his marke in their fore-heads, or in their hands, *Reuel.* 20.4. and for keeping the commandements of God, and the faith of Iesus, and so dying in the Lord, should rest from their labours, and be accounted blessed, *Reuel.* 14.12, 13. But such were these our Martyrs, for they suffered for Gods Word, for keeping the Commandements and Faith of Iesus, and for refusing to worship the Beast and Whore of Rome, drunke with the blood of the Saints. And therefore were blessed Martyrs, and no Heretikes. *Answ.*

But they will say; These held diuers errours, and were not in all things wholly with vs? *Obiect.*

They suffered, and were Martyrs for those selfe-same things, which with vs they witnessed against the Church of Rome. *Answ.*

II. Many errours are ascribed vnto them, which they neuer held, as Doctor *Vsher* Bishop of *Meeth* learnedly shewes. *De continu. & statu Eccles.*

III. Though in some things they should haue differed from vs, yet doth not that make them not to be of our Religion. For if for lighter differences in opinions, men should be held not to be of the same Religion (if so our aduersaries will conclude) then are the now Romanists not of one and the same Religion, which is now professed at Rome: for one of them differs much from another in many things. Neither haue they any right to the ancient Fathers, betweene whom and these our aduersaries, is also great difference, See Doct. *Hall* his peace of Rome.

rence, and that in many things. Theſe Martyrs therefore, though they might differ from vs in ſome things (the Light then not ſhining ſo clearely, as now it doth) were our Martyrs. Thus we ſee all the Martyrs from the beginning, to be ours, and ſo haue our aduerſaries none at all, which may be properly called theirs, for the firſt 600. yeeres: For if they claime the firſt three ſorts, its but as they doe agree with vs; for in their differences from vs, the Martyrs are none of theirs. The fourth ſort are clearely our owne, and are Martyrs in defence of our differences from them. But for their differences, they haue no Martyrs of Ieſus: for ſuch Martyrs as be his Martyrs, ſuffer for his ſake, for Gods Word, for his Faith and Commandements: but their differences are not Gods Word, nor the Faith, nor Commandements of Ieſus, neither ſuffered Papiſts here for Religion; but for treaſon, rebellion, diſloyall acts, for denying due obedience to lawfull authoritie, and for ſtanding in defence of forraine power, and the authoritie of the Whore of Babylon, the murtherer of Saints, and of that Antichriſt the Pope, as hee is prooued ſufficiently ſo to be. And therefore I conclude, our Religion to be before *Luthers* time.

III. *Argument.*

From the Writings of the ancient Fathers.

THat Religion which is to be found in the writings of the ancient Fathers, as profeſſed and taught by them, in the firſt 600. yeeres after Chriſt, that was before Luthers *time.*

But this our preſent Religion (in the points of doctrine, wherin we differ from our aduerſaries) is to be found in the writings of the ancient Fathers, as profeſſed and taught by them in the firſt 600. yeeres after Chriſt.

Therefore was this our preſent Religion (in the points of doctrine, whereinwee differ from our aduerſaries) before Luthers *time.*

The

The Minor I thus prooue: All the differing Religions of greateſt note, which were euer ſince Chriſts aſcention, are one of theſe; Iudaiſme, Gentiliſme, or Paganiſme, Arianiſme (vnder which I comprehend all hereſies) Mahometiſme, or Turciſme, *the preſent Religion of the Church of Rome*, which may be called *Trentiſme*, or *Ieſuitiſme*, commonly called, *Papiſtrie*; and this our Religion termed, *The reformed Religion*, or *Proteſtancy*; which wee profeſſe and teach with an vnanime conſent in the Harmonie of Confeſſions, otherwiſe then the Church of Rome now doth. But thoſe ancient Fathers taught not Iudaiſme, nor Paganiſme, nor Arianiſme, or other hereſies, which in thoſe dayes roſe vp, nor Mahometiſme. *Ergo*, either the Religion of the now Church of Rome, or ours, with either of our differences one from another. But not ſo this of theirs. For thoſe differences on their part, whereby a man becommeth a Roman Catholicke, or Papiſt, the ancient Fathers, *with one conſent*, neuer taught. The differences are mentioned before: for all which if they can produce the *vnanime Conſent* of thoſe Fathers in 600. yeeres ſpace, we yeeld them the Fathers: but if not, then are they ours, as they that taught and profeſſed our Religion. For they not onely taught all the maine points of faith, which we and our Aduerſaries doe agree in; but alſo all the principall differences with vs, wherein we and our aduerſaries doe differ, as *Polanus* hath largely prooued, to whoſe learned paines I referre the Reader. Therefore this our preſent Religion was before *Luthers* time.

In his *Symbolia Catbol.*

IV. *Argument.*

From the witneſſe of our very Aduerſaries.

THat Religion which is to be found in the publike records of the Church of Rome, and in the writings of learned men therein, from the very firſt foundation of it vnto this day; that was before Luthers *time.* This (I hope) may paſſe for current.

But this our present Religion is such a religion, and therefore before Luthers *time.*

The Minor, if they deny, is thus confirmed. I. There are amongst them *the holy Scriptures*, which they acknowledge to be the Word of God: but by those Scriptures may all our Religion bee proued, and fully confirmed, in any thing wherein we differ from our aduersaries. And therefore this our Religion is to be found among them.

II. There is that which is called, *The Apostles Creed*, and the *Nicene Creed*, which they professe, the Articles whereof we hold, and therein is contained the summe of our Faith.

III. There is *the Lords Prayer*, the paterne of all true Prayers, according to which onely wee teach how to pray aright, and thereafter doe frame our prayers.

IV. There is *the Decalogue and ten Commandements*, which though defectiuely set downe in their Catechismes (the second being left out) yet are they wholly set downe in their Bibles, which ten Commandements are the summe of our morall obedience, and of our duties towards God, and our neighbours.

V. They acknowledge *the two Sacraments, Baptisme and the Lords Supper*, both which we doe administer.

VI. There are *common tenents of Christianitie*, which all Christian Churches haue euer held, wherein we and they do fully agree.

VII. There is *their Seruice Booke*, wherein though many abominations are to be found, yet in other things it iustifieth our Religion and Seruice: As may appeare by comparing our Seruice Booke with it; out of which, ours was, for the substance thereof, taken. Against which they cannot iustly take exception; neither are they able to proue, by Gods Word, by the ancient Councels, and consent of the ancient Fathers, any thing Idolatrous, Heretical, or any way vnlawfull, wherein soeuer it differeth from theirs.

VIII. There may also be found *their accord in generall termes* with vs, in those things, wherein for the particulars

we and they be at oddes, and doe disagree; as Master *Perkins* giueth instance in one and twenty particulars: and the like may be done in many other points. In his reformed Catholike.

XI. And lastly, there is to be found *all and euery point of our Religion particularly*, wherein wee differ from them, which either wee affirme, or they denie; or we denie, and they affirme; and the same iustified by the writings of the learned amongst them. For proofe hereof, I referre the Reader to my *Lord of Couentrie and Lichfeild*, his *Catholike appeale*, and *Catholike Apologie*, *first and second parts*; to my *Lord of Meeth*, his booke *de Chri. Eccles. succes. & statu*; to *Illyricus*, his *Catalog. Test. Veritatis*; to *Ioh. à Munster*, his *Nobilis Discursus*; to *Doct. Feild*, his fourth booke of the Church, who proueth seuen and twenty particulars of our maine differences out of their owne Writers. And if the writings of their learned men doe not iustifie our Religion, I would know, why they doe not suffer such writings to passe without purging? For if such things were not for vs, and against them, they would not put out, nor alter, nor so indeed corrupt Authors, or inhibit them to passe abroad, as they doe: which one act of theirs sheweth, that our differences might bee prooued, euen by their owne Writers, if they might decide the controuersies betwixt vs and them.

Thus we see, how our Religion is to be found amongst them, not onely in the points wherein we doe agree, but euen in all our particular differences, in which wee stand out against the preualent faction of that Church, which alwaies hath ouer-borne the truth, which by others of more sound iudgement in that Church, hath been from time to time published and maintained. And therefore this our now present Religion was before *Luthers* time.

V. *Argument.*

From the beginning of our Religion here, before *Austin* the Monke came to this Iland.

THat Religion which was here in this Iland of Great Britaine, before Austin *the Monke came into it, that was be-*

fore Luthers *time*: for this Monke came in many hundred of yeeres before *Luther* was borne.

But this our preſent Religion was here in this Iland of Great Britaine, before Auſtin *the Monke came into it.*

Therefore was it before Luthers *dayes.*

The Minor I thus prooue.

I. The Chriſtian Religion taught at Ieruſalem by the Apoſtles, and other Diſciples of Chriſt, was our Religion, as by the firſt argument is prooued from the Apoſtles writings.

Cambden in Brit. p. 40. 157. * *Harijon* before, *Hollinſ.* Chron. *Midleton* in his *Papiſtomaſtix. pag. 202.* See the Proteſtants Apol. vnder *Brerelys* name.

But that ſame Chriſtian Religion was here taught, and that either by ſome Apoſtle, as *Simon Zelotes*; or ſome Diſciple of Chriſt, as *Ioſeph* of Arimathea, * as ſome of our ſide haue prooued fully, and our aduerſaries yeeld vs. Now if that which was taught at Ieruſalem was ours, then muſt it needs be ours, which *Simon Zelotes*, or *Ioſeph* of Arimathea did here teach, at the firſt planting of it, being before *Auſtins* time: for can any ſay, that theſe brought from Ieruſalem hither, any other Religion, then the Apoſtles deliuered there?

Brerely his Appeale, Trac. 1. Sect. 2. pag 63.

II. That ſame Religion firſt taught, did continue here in ſucceſſion from the Apoſtles dayes, and was held at *Auſtins* comming, as our aduerſaries, the Apologiſts doe proue, and doe take this alſo for an vndoubted truth, that *the Britaines of Wales receiued the faith of Chriſt, by preaching of the Apoſtles, and held that Faith at Auſtins comming.* Now the faith taught by the Apoſtles, being the ſame with ours, as the holy Scriptures beare witneſſe againſt all gaine-ſayers; it is cleare by the Apologiſts proofes, and their owne acknowledgement of the continuance thereof, from the very beginning, that this our preſent Religion was here in this Iland of Great Britaine, before *Auſtins* comming.

III. Here were many which ſuffered Martyrdome in *Dioclefians* raigne, before *Auſtines* dayes, but it is prooued before in the ſecond Argument, that all the Martyrs of Chriſt were of our Religion. And therefore was that our

Religion,

Religion, which was here before *Austines* time.

IV. Before *Austines* comming, the Church of Christ here, was not subiect to the Romish Church: for first, they kept not their Easter after the Romish fashion, but as the Easterne Churches kept it, whence our Religion came. Now if they had been of the Romanists tutoring, the fierie spirit of *Victor*, who attempted to excommunicate the Easterne Churches, would haue compelled the Britaines to haue kept their Easter, as hee did. Secondly, they administred Baptisme not after the ceremonious fashion of the Romanists. Thirdly, they refused to doe, what *Austin* required, neither would they acknowledge him their Archbishop, though sent from Rome by the Bishop there. Fourthly, both the Britaines, Scots, and Irish Bishops so vtterly reiected the Romish Bishops, as Bishop *Daganus* denied all communion with them, yea, and refused to eate bread with them in the same Inne; so little regard had they then to the authoritie either of the Romish Church, or Romish Bishops. Yea, the Centurists, and other Protestants haue obserued out of *Galfridus*, that before *Austines* comming, *there was here amongst the Britaines, the profession of more pure Christianitie, then that which* Austine *brought from Rome*. Its babbled out by our aduersaries, that this *Austin* conuerted this Iland: but this is most vntrue; for Saint *Aidan*, and Saint *Finan*, were the Lords instruments to gaine many here to Christ.

Beda hister. lib. 2. cap. 2.

Beda lib. 2. ca. 4. Bish *Vshers* letter, *pag.* 80. 81. 82. 83.

Galfridus Mamumentisis Centur. 6. p. 689.

Saint *Aidan* recouered from Paganisme, the Kingdome of Northumberland, whereunto belonged (besides Northumberland it selfe, the Lands beyond it, vnto Edenborow Frith) these Countries, Cumberland, Westmerland, Lancashire, Yorkeshire, and the Bishopricke of Durham.

Beda lib. 3. Hist. cap. 3. 6.

Saint *Finan* regained not onely Essex and Middlesex, but also the large Kingdome of Mercia, conuerted first vnto Christianitie; which Kingdome did comprehend vnder it these Countries; Glostershire, Herefordshire, Worcestershire, Warwickshire, Leicestershire, Rutlandshire, Northamptonshire, Lincolneshire, Huntingtorshire, Bedfordshire, Buckingamshire, Oxfordshire, Staffordshire,

Ibi. c 21. 22. 24. Bish. *Vsher* in his late Epistle added to Sir *Chr. Sybthorps booke.*

ſhire, Darbyſhire, Shropſhire, Nottingamſhire, Cheſhire, and halfe Hertfordſhire.

Theſe holy men are they, which, vnder God, are to haue the prayſe, and not *Auſtin*, who brought ſome, but few in compariſon of theſe, to the profeſſion of Chriſt: but withall, beſmered them with Romiſh ſuperſtitions. And ſuch others as were already Chriſtians, hee endeuoured to loade with humane inuentions, and vnneceſſary ceremonies, and was (if not the cauſe) yet the occaſion of the deſtruction of many, and of the miſerable and mercileſſe ſlaughter of the godly Monkes at Bangor, to the number of 1200. for that theſe poore Monkes would not ſubmit to him, whom they ſaw to be too proud, and not ſo humble a man, as a man of God ought to haue been.

See Archb. *Parker* his booke *de antiquit. Brit. cap.* 18.

V. That this our Religion was here before *Auſtin*, it may appeare by that publike doctrine of the Church which was taught about the time of *Gregorie*, (who ſent in hither this *Auſtin*) concerning the bleſſed Sacraments, altogether agreeing with our preſent doctrine, and plainely oppoſite to the doctrine of the now Church of Rome. For in an *Homily of the Saxon Tongue*, appointed to bee preached on *Eaſter day*, throughout euery Church, the bread is acknowledged to be *naturally corruptible bread, and corruptible wine; truly Chriſts body and blood, yet not ſo bodily, but ſpiritually; and nothing therein to be vnderſtood bodily, but all ſpiritually*. If this was the publike doctrine, ſo fully herein agreeing with vs, ſo contrary now to the Romiſh beliefe, in their tranſubſtantiated bread (for deniall whereof they haue murthered ſo many, and now hold it ſtill ſo maine an article of their Romane beliefe,) how can it be otherwiſe imagined, all things alſo before conſidered withall, but that the Religion then, was our Religion now, and not this of the Church of Rome?

See Biſhop *Morton* his Catholike Appeale, *lib.* 1. *cap.* 2. *ſect.* 8. *pag.* 11.

VI. It cannot bee denied, if our Religion bee the ſame, which was planted by the Apoſtles in the Eaſterne Churches, from which our Religion was brought hither, as is afore deliuered, but that then this our Religion was before *Auſtines* time. But that ours is the ſame, the Apoſtles wri-

tings

tings written to the Churches shew. Secondly, an Apostle, or some Apostolicall men here taught it. Thirdly, the writings of the Greek Fathers for 600. yeeres space after Christ (which is all the space from Christ to this *Austin*) giue testimonie to our Religion in the maine points thereof, as is prooued before in the third argument. Fourthly, it is euident euen by those things, which yet the Churches at this day in those parts doe hold with vs, and wherein wee and they agree against the now Romish Religion. For the Greekes denie *the Popes Supremacie, Purgatorie, and Prayer for the deliuerance of soules out of it, the necessitie of Auricular Confession, Meritorious satisfaction of the iustice of God, Transubstantiation, carued Images and Statues.* They deny, *that Saints departed, heare our Prayers.* They *administer the Sacraments in both kinds, and allow Ministers marriage. They mixe not water with wine, they vse not vnleauened bread. They admit not priuate Masses,* nor the *Circumgestation,* or *Adoration of the Sacrament,* nor the *publike seruice in an vnknowne tongue.* They *teach the assurance of saluation in Christ, and renounce the merit of workes.* All which are opposite to the now Romish Religion, and are the truths of our Religion, taught by the Apostles, and holy ancient Fathers, from the beginning, in the Easterne Churches, wherein they are not false from that, which at first they receiued, as they be in some other things, which they teach and practise.

Ibidem lib. 1. ca. 12. sect. 12.

VII. The Religion which we professe, is the same which was at Rome, at the time of the three conuersions of England, as they call them; and therefore was this our Religion before *Austines* comming, and here professed when he came in.

The *first conuersion* was in the Apostles dayes; but in their dayes, was our Religion at Rome, as Saint *Pauls* Epistle written to the Saints there, and other of his Epistles declare; as also the Epistles of Saint *Peter* (whom they would faine haue to haue been at Rome,) to which our Religion agreeth wholly and fully, wherein soeuer wee now differ from

from the preſent doctrine of the Church of Rome. Let their writings be Iudge, from which our aduerſaries haue greatly erred, as is euidently prooued in all the maine points of the Chriſtian Faith. And therefore was it our Religion then profeſſed at Rome, and not this new Romiſh Faith.

See *Catol. Teſt. veritat. pag.* 26. to 69. laſt Edition, 1608.

The *ſecond Conuerſion* they make to bee in *Eleutherius* dayes, who wrote, as they acknowledge, vnto our King here, called *Lucius*. If here was any conuerſion wrought, it was to our Religion, and not to the preſent Romiſh Trentiſme, as may be clearely gathered out of that Epiſtle of *Eleutherius*, and which they doe approue of, as written to the ſame *Lucius*. Firſt, *Eleutherius* there telleth the King, that he had receiued the Law and Faith of Chriſt. Secondly, (as hereby ſhewing him where this Law and Faith was to bee found) he telleth him again immediately vpon theſe former words, that he had receiued both the parts of the ſcriptures. Thirdly, he ſo commendeth the Scriptures to the King and his Councell, that thence, by Gods grace, they themſelues might take a Law to rule the Kingdome. This Biſhop did not take vpon him to preſcribe them Lawes, hee alloweth them (being Lay perſons, as they now ſpeake) to meddle with the holy Scriptures, and from thence (and not from him, nor from his Lawes, nor from the Lawes of the Romanes) to take a Law to liue by. This Biſhop therefore held the Scripture ſufficient for a direction and guide to a whole Kingdome; he held them not ſo obſcure, but that the King and his Councell (by Gods grace) though but young Chriſtians, might learne out of them the wil of God, how hee would haue a Chriſtian Kingdome gouerned. Fourthly, this godly Biſhop calleth *Lucius* Gods Vicar in his owne Kingdome, and alleageth Scripture to proue it; he was not then ſwolne vp with the pride of Antichriſtian Supremacy, nor conceited any temporal power ouer kings, as now the Popes doe. Laſtly, he puts wholly the care of the people vpon the King, as a Father to looke to his children, to call them to the Faith and Law of Chriſt, and to the holy Church; hereby acknowledging the King to bee the

See the Epiſt. in the booke of the Lawes of the Saxon Kings, in the Saxons language. Alſo in *Fox*, Acts and Monum. fol 69. For the authoritie of this Epiſtle, I take it, as they approue of it, a witneſſe good againſt themſelues.

ſupreme

ſupreme Head and Gouernour in all cauſes, aſwell Eccleſiaſticall, as Ciuill, and to be Gods Vicar in his owne Realme; which title that Biſhop twice nameth in that Epiſtle. Thus we ſee out of this ſhort Epiſtle, what we may thinke of the Religion then at Rome, and how agreeing to ours now, and differing from theirs at this preſent.

The *third conuerſion* (for which they magnifie ſo much this *Auſtin*, but very falſely) was in *Gregorie* the Great his dayes. In which time, though many corruptions were crept into the Church of Rome: yet the maine points of our differences, wherein we differ from this preſent Romiſh ſuperſtition, were then taught in that Church, as may appeare out of the writings of *Gregorie*, as he did then teach, concerning *holy Scriptures, the grace of God, of Freewill, of the Law, of iuſtification, of Faith, of good Workes*, alſo concerning the *not worſhipping of Images*, likewiſe of the acknowledging *of the two Sacraments*, alſo his iudgement *of the Church, of the head of the Church, of Antichriſt, of an vniuerſall Biſhop, of ſecular power ouer Biſhops, of Marriage, of ſoules departed, and whither they went*. *Gregorie* was no Patrone of the *Romiſh Maſſe*, nor of the *corporall and tranſubſtantiated bread*, nor of *merit*, nor of *Papall ſupremacy*, nor of *temporall iuriſdiction ouer Kings and Emperours*, nor of *the neceſſitie of Ceremonies alike in euery Church*. *Gregorie* held *not the Machabees canonicall*, but taught the *perfection of Canonicall Scriptures*; he exhorted *Lay men to the ſtudie of them*, and in his time the *Scriptures were allowed, and prayers were ſaid in a knowne and vulgar tongue*: he held the *Catholike Church to be the elect*, and the reprobate out of it, and was *againſt marriages within degrees forbidden, Leuit.* 18.

See for all theſe in *Cat. Teſt. verit. lib. 6. p. 558.*

See for theſe Biſh. *Mortons* Catho. Appeal. *l. 1. c. 3. 4. 5.*

Thus we ſee that at the three conuerſions, our Religion now, and that at Rome then, was one and the ſame. Neither can our aduerſaries ſhew the contrary from *Scripture*, from the *vniforme conſent of ancient Fathers*, either Greeke or Latine, or from *generall Councels* within thoſe times, no not from *the Biſhops of Rome themſelues*, for that ſpace; if they will make conſcience to deale ſquarely, plainly and honeſtly

in their proofes. And that they may ſo doe, I would entreate to lay aſide, firſt, all *counterfeite Decretal Epiſtles*, ſuch as thoſe be, which are aſcribed to the Biſhops of Rome in the firſt 300. yeeres, as our learned men haue prooued both by reaſons, and from the teſtimonie of the learned among them. Secondly, thoſe partly corrupted, and partly alſo counterfeit *Decretall Epiſtles*, in the next 300. yeeres. Thirdly, all the *counterfeite and corrupt Canons of Councels*. Fourthly, all the *baſtard writings* put vpon the ancient Fathers. Fifthly, the *places corrupted* in any of their writings. If they will caſt off this great and wicked deceit, in alleaging theſe for themſelues, the truth of my aſſertion, *That this our Religion was then at Rome, and not this their preſent Romiſh faith*, will manifeſtly appeare to all men not wilfully blinded, for by and worldly reſpects.

Doct. *Feild* of the Church, b. 5. cap. 34. Catol. Teſt. verit. lib. 1. p. 93

Laſtly, the Chriſtian Religion firſt planted in Ireland, was before *Auſtins* comming in hither. For as is afore ſpoken, Scottiſh and Iriſh Chriſtian Biſhops withſtood him at his comming. But that which was then receiued, and profeſſed by the ancient Iriſh, was for ſubſtance the very ſame, which is now here in England by publike authoritie maintained, as is ſubſtantially prooued by a godly learned Father in all Antiquities of the Church, the *Lord Biſhop of Meeth*; to which I referre euery Reader, which deſireth to bee ſatiſfied in theirs, and our agreement about *Scripture tranſlations, predeſtination, freewill, the Law, ſinne, free remiſſion of ſins, iuſtification by faith onely, imperfection of ſanctification, merit, purgatory, and ſoules departed, about Gods worſhip, Images, the Maſſe, communicating in both kinds, and the myſticall receiuing of the Sacrament.* That learned man doth ſhew, how we and they doe agree in all theſe things, which are the moſt maine points of faith betwixt our aduerſaries and vs.

See his Epiſtle before named.

And therefore I conclude from this, and all that formerly hath been produced in this fifth argument, that this our preſent Religion was here in this Iland before *Auſtins* time.

VI. *Argu-*

VI. *Argument.*

From God the Author, and continuall preſeruer of our Religion, againſt all oppoſitions.

THat Religion which is of God, was before Luthers *time:* for that which is of God, cannot bee aſcribed to man, nor ſo new, as the late dayes of *Luther.* For the true Religion is the moſt ancient, and this is the good way to be found in the old wayes, and not in new inuentions, and new by-paths. Ier.6.14.

But our Religion is of God, which I thus proue:

It was taught by the Prophets and Apoſtles, meſſengers of God: the Prophets were ſent by him, 2.*Chron.*36.16. 2.*King.*17.13. *Ier.*25.4. by whom God ſpake, *Heb.* 1.1. and they taught and wrote, as the holy Ghoſt directed them, 2.*Pet.*1.21. 2.*Tim.*3.25. The Apoſtles were ſent of God, *Matth.*10.5. *Mark.*16.16. *Gal.*1.1,12. and ſpake, as God by his Spirit directed them, *Matth.*10.20. *Ioh.*14.26. Theſe were the publiſhers of our Religion, both in the common truthes of our Chriſtianitie, as alſo in the differences from our aduerſaries. And for proofe, wee appeale to the Apoſtles and Prophets extant writings. Our Religion is written in thoſe holy Scriptures, the Book of God, as before is prooued. It is propagated and preſerued by ſuch meanes, as be ordained of God, of which alſo before. It is receiued, beleeued, conſcience made of it, onely by the operation of the Spirit of God. It bringeth men to the true knowledge of God, to beleeue onely in God, to worſhip onely God, onely to honour God, and to be ruled onely after the will of God. Its onely vpheld and preſerued by Gods, and not by mans power. This will eaſily bee granted, if men conſider what weake meanes, in mans iudgement, hath ſpred it abroad, and brought it into eſteeme with ſuch as profeſſe it truly, (to wit) onely *preaching, praying,* and *conſtantly ſuffering* in the defence thereof. Alſo, the

ſmall number, and meaneneſſe of the perſons for the moſt part, which haue from the dayes of Ieſus Chriſt, made profeſſion thereof; and withall, the little worldly policy vſed for helpe to ſupport it. But on the other ſide, if the enemies thereof be well conſidered, who haue continued from the beginning of the Goſpell, perpetually endeuouring to vndermine our Religion, euery one will yeeld it to be the very hand of God, that maintaineth it. The multitude of them out of the Church are infinite, as Iewes, Gentiles, Saracens, Turkes, and a world of other Infidels. The Heretikes which haue riſen vp, and gone out from the true Church, and haue laboured to ſhake the very foundation of our Chriſtian Faith, very many. The Hypocrites and profane, are too many, which profeſſing the ſame together with vs, yet are deadly enemies to the effectuall operation thereof, denying the power of it; and deriding ſuch as ſtriue to liue ſtrictly, and would expreſſe the liuely vertue and force of it. What diuiſions, what varietie of ſects and ſchiſmes, haue, and doe yet hinder the growth of our Religion? And laſtly, theſe laſt Enemies of it, the Papiſts, vnder that Antichriſt of Rome; againſt whom, if God himſelfe had not fought, and vpheld our Religion, they had ere this, vtterly extinguiſhed it. And who will denie this, that ſeriouſly conſidereth our ſimplicitie, and their deepe policie; our too much diſtractions, their ſtrong combination; our ſmall ſtrength, their great power; our meane eſtates, their abundance of wealth and treaſures; our more then ſupine careleſneſſe, their continuall watchfulneſſe, and daily endeuours, which poſſibly Satan can put into their harts, to root out our holy profeſſion? as by their cruell Inquiſition, mercileſſe perſecution, barbarous Maſſacres, horrible Treaſons, vniuſt Inuaſions, bloody Warres, the neuer to be forgotten Gunpowder plot, killing of Kings, faithleſſe and treacherous dealings, playing faſt and looſe with vs by lying Equiuocations, and mentall Reſeruations, in all couenants, promiſes, and oaths: beſides their ſhameleſſe belying our perſons, foule and falſe taxing vs of errours and hereſies, imputed to our doctrine

and

and Religion, Libertiniſme, Atheiſme, and other abominations; their flattering of Kings, and ſuggeſtion of falſhoods of diſloyaltie againſt ſuch, as they find beſt affected to our Religion; their politike framing of their religion for worldly reſpects, to euery mans humor, to entangle the ſooner mens minds, to get the more to them; beſides all thoſe helliſh deuices before mentioned in the firſt argument; among which is the corrupting of Fathers, and the Writings of learned men, both old and new, that ſo we might be altogether deſtitute of all humane teſtimonies to witneſſe with vs, or any helpe of man, but to be left to ſtand (as indeed wee doe) by the hand of God, the onely Author of our Faith and Religion, and the onely bleſſed Preſeruer of the ſame hitherto, before *Luther* was borne; who now alſo euē in theſe troubleſome times doth keepe it on foote, againſt all the power and policie of our Enemies, prayſed be his holy Name for euer and euer, *Amen.*

If our Aduerſaries thinke, that here is all that can be ſaid for vs, or that onely we can thus prooue our Religion, they are much deceiued: for much more may bee ſaid, and alſo otherwiſe, euen by Hiſtorie, may our Religion and the Profeſſours be ſhewed at large. This, for the preſent, is onely to confirme ſuch, as in our Church truly feare God, and make conſcience of their wayes: for ſuch doers of Gods will ſhall know, whether this doctrine be of God, or no, *Ioh.* 7. 17.

THE AVTHORS FARTHER HELPE TO ſtay the honeſt-hearted Proteſtant from Apoſtacie.

WEl-diſpoſed Reader, thou haſt an anſwer to the queſtion, Where our Religion was before *Luther?* If yet further they aske thee, Where were the Profeſſors thereof alſo before this time? Thou mayeſt thence ſhape them this anſwer, Euen where the Apoſtles and Apoſtolicall men did teach it, and where Saints profeſſed it, and Martyrs dyed for it.

It is not ſo difficult a matter, as they would make the world beleeue, to bring forth in euery Age the Profeſſours of this our Chriſtian Faith. A harder and a more impoſſible taske is it, for them to prooue from Chriſt and his Apoſtles, who, and where the perſons were, that in euery Age made an intire profeſſion of euery point, which now this their preſent Romiſh Church teacheth and practiſeth. We will doe the former, if they will faithfully performe this latter.

The Papiſt cannot make a true Catalogue from Chriſt, of their preſent Religion.

They haue ſet out, as they call it, a Catalogue of chiefe Paſtors, Generall Councels, and Catholike Profeſſors, of which they much glorie, ſeducing therewith the ſimple and vnaduiſed. They doe begin with Chriſt, then follow they on with Saint *Peter*, and other Biſhops of Rome on the one ſide: on the other, they place the Virgin *Marie*, *Iohn Baptiſt*, Saint *Iohn* the Apoſtle, with other Apoſtles and Euangeliſts: then they reckon vp Chriſtian Churches, as the Romans, Corinthians, Galatians, and the reſt, to whom Saint

Paul

Paul and Saint *Peter* wrote; and so they run on along to the end. Now this is it, that thou shouldest demand of them, and put them to proue, whether Christ and his Apostles taught, and all the rest there mentioned, did learne and practise, all that the Church of Rome now doth? If they can shew this but in the first hundred of yeeres, professe thou to be satisfied, and not to require farther after a continuall succession in the Ages following. Presse this home to them, stand onely vpon this; this is plaine dealing, to begin with them, where they begin. And if they will not indeuour to satisfie thee in this, certainely the Catalogue of the names of Christ, of his Apostles, and the rest in the Primitiue Church, are put onely in the forefront to coozen thee, if they can. For will they begin it with Christ, Saint *Peter*, and the rest, and yet not proue them of their present Religion? If they can, why doe they it not? Why doe they seeke to put it off? If they cannot, why claime they these, for the authors and maintainers of this their present Romish Religion? I say, their present Romish Religion; because there is a great difference betweene the Religion *once at Rome* in the Apostles dayes, and the Religion *of Rome now*; that of *the Church* then, this of the *Court and faction* there now. And here I pray thee well vnderstand this one thing, to wit, what they meane by *their Religion*, as we also doe by *our Religion*; we neither side took it only for that wherein we both do agree, but chiefely because of the distinct differences thereof either from the other: this obserue, that thou mayst not be deceiued by the Catalogue. And the better to cleare thy iudgement therein, let them shew thee that Iesus Christ, that also his Apostles, with the rest, in the first hundred of yeeres, taught not onely that, wherein wee and they doe agree (for so they gaine nothing to themselues, but the Catalogue therein serues for vs, as well as for them) but also that they taught and obserued all their now present differences from vs: as for example, let them shew that then was taught, and the Churches learned;

What to demand of them, and to presse them vnto.

What are the things, which in their Catalogue from Christ, they must proue those in the first Age to haue maintained.

I. To picture the holy Trinitie, to make Images, to worship

ſhip them, to adore the Virgin *Marie*, as our Lady, and the Queene of Heauen: alſo to pray vnto other Saints and Angels, and to adore their Images and Reliques.

II. To hold the Scriptures to be imperfect and obſcure, that the Apocryphall bookes were of diuine Authoritie, the Latin Tranſlation was to bee authenticall, that Traditions were to be added to perfit the Scriptures, concerning neceſſarie matters of ſaluation; that the authoritie of the holy Scriptures doth depend vpon the authoritie of the Church; that they are not to be made ſo free, as to be read and ſtudied of all without licence.

III. To hold ſeuen Sacraments, that Baptiſme is to bee adminiſtred with hallowed Water, with Chryſme, Salt, Spittle, Coniuring, and other deuices.

IV. To beleeue, that the Prieſt may receiue the Sacrament alone, and yet many other Chriſtians to be there preſent looking on: that the Bread without the Cup, is to bee giuen to the people: that after the words of conſecration, the Bread is turned into the very naturall body of Chriſt, the accidents of Bread and Wine onely remaining, but not the ſubſtance: that it is to be adored and prayed vnto, and to be carried about in Proceſſion: that it is to bee adminiſtred with ſuch varietie of garments, alterations of geſtures, and change of voyce: that it is a propitiatorie ſacrifice for the quicke and the dead.

V. To make prayer, to adminiſter the Sacraments, and to ſay all diuine Seruice in an vnknowne Tongue: to ſay the Creed amongſt Prayers, the *Aue Marie* as a prayer, with the *Pater noſter* vpon Beades with Croſſes, and that to a certaine number, repeating the *Aue Marie* fortie times, and the *Pater noſter* foure times, with a *Creed* at the end: that many thus praying, though they vnderſtand not the words which they vtter, yet hauing a good intent, they do a work pleaſing to God.

VI. To hold the Church of Rome to bee the Mother Church, the onely One, Holy, Catholike, and Apoſtolike Church: that it could not erre, and that all which ſhould

not

not beleeue euer, as it beleeueth, ſhould not bee held for ſound Chriſtians, and ſuch as ſhould not ſubmit to her authoritie, to be held Heretikes.

VII. To hold the Pope of Rome to bee Chriſts Vicar, and *Peters* ſucceſſor: that all ſhould depend vpon him, as vpon their Head: that he as Pope cannot erre *è Cathedrâ*: that to him, as of right, belongeth the ſpirituall and temporall iuriſdiction, and ſo hath authoritie to make Lawes, to bind conſcience, to depoſe Kings, and to diſpoſe of their Kingdomes: that he and his Clergy are exempt from the authoritie of Secular power.

VIII. To hold ſeuen degrees of Prieſthood: that there are ſacrifizing Prieſts, in the time of the Goſpell: that all the Clergie are to liue a ſingle life.

IX. To ſet vp high and worldly dignities in the Church, as Kingly Cardinals, Prince-like vnpreaching Prelates and Paſtors ouer Congregations, not able to teach them: to allow infinite Orders of Monkes, Friers and Nunnes.

X. To beleeue, that there is a *Limbus Patrum*, a *Limbus Infantium*, and a place called Purgatorie.

In their Catalogue they are to bring Chriſt, his Apoſtles, and all the reſt therein named, for teachers and profeſſours of theſe things and the like, elſe are they not to be reputed of this their preſent Religion.

Vrge them (friendly Reader) vnto the proofe of theſe particular differences; till then, keepe thy right ſtanding, and be not mooued with a ſhew of names.

In the meane ſpace, that thou mayeſt be well aſſured, that thou art a true member of the Catholike Church of Chriſt, though no Romane Catholike, haue recourſe vnto thy baptiſme, and the Couenant which God made with thee, and thou with him therein. Aske them (when any of them goeth about to ſeduce thee) whether they thinke, that thou haſt receiued true baptiſme? If they ſay, Yea, (as they cannot anſwere truly otherwiſe, though wee were baptized of very condemned Heretikes, as the Trent Councel decreeth) then demand of them againe, Whether true baptiſme doth admit

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In Can. 3. de bapt.

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In Can. 3. de bapt.

admit the baptized into the true Church of God, or no? If it doe, know of them, that then being thereby receiued into the true Church, why thou and we ſo baptized, ſhould not ſtill be of it in their account? Will them to ſhew, what we teach and beleeue, differing from them, that hath diſanulled our Couenant with God, and how wee come to bee out of the Church?

Part.1.Art.9. cap.10.q.8. The Romane Catechiſme (which with them is of great authority) telleth vs, that men are out of the Church, as *Infidels*, which neuer were in it; as *Heretikes*, *Schiſmatikes*, and *Excommunicated perſons*, once of it; whereto may be added, ſuch as be *Apoſtates*, wholly renouncing Chriſt. Taking this for granted, that theſe be all, and then that we be none of theſe, it muſt needs follow, that we are through Baptiſme yet in the true Church.

What ſorts are out of the Church.

I hope, our aduerſaries will not ſay, that wee be either of the firſt, or laſt ſort: let them cleare vs of that, and wee will well enough acquit our ſelues of the reſt.

Proteſtants no Heretikes. I. *We are not* (though they ſo call vs commonly) *Heretikes*: If they pleaſe, let the *Catholike Moderator* pleade for vs, or let them beleeue their owne moderate Anſwerer (to whō my Lord of Couentry & Lichfield maketh reply) who ſaith, that he ſuppoſeth, that no one particular learned Catholike in this Kingdome, doth, or will defend this opinion, *That Proteſtants are Heretikes, and excommunicate.* If theſe on their ſide will not be ſufficient to cleare vs, let vs learne from them, what an hereſike is, and ſo cleare our ſelues thereby. *An Heretike* (ſaith the Romane Catechiſme) *is he, which neglecting the Churches authoritie, doth maintaine impious opinions obſtinately.* By this we cannot be proued to be Heretikes, this cannot agree to vs.

In his booke of equiuocation.

Part.1. Art.9. cap.10.q.1.

Proteſtants hold no impious opinions condemned for hereſie. For firſt, we may demand, What impious opinions either affirmatiue, or negatiue, doe we hold, which they can iuſtly task vs of? Let them inſtance what pleaſeth them, and then proue the ſame to bee hereſie: firſt, by plaine and pregnant places of holy Scripture, which may conuince the conſcience of indifferēt men. Secondly, by generall Councels, or by any

any one generall Councel within 600. yeeres after Chriſt (in which ſpace were moſt famous & renowned Councels) that hath condemned any maine doctrine of our Faith for hereſie. Thirdly, by the vnanimous conſent, and generall voyce of the Greeke and Latine Fathers, for that ſpace condemning the ſame for hereſie, and for an impious opinion. Let them, if they bee able, ſhew, firſt, *in our faith*, that wee hold any thing, againſt any Article of our Creed, which is the ſumme of our beliefe. Secondly, *in our prayers*, any thing againſt the patterne of all true prayers, commonly called, The Lords Prayer. Thirdly, *in our deeds*, which we teach to be done, or bid to be left vndone, any thing againſt any of the Commandements in the Decalogue, the rule of our obedience. If they can thus fairely and euidently proceede, they ſhould doe well ſo to conuince vs.

Secondly, if any impious opinions could be found among vs, it muſt be conſidered, whether they be broched by priuate perſons, or tenents held of the Church in her publike Records: If the former, then are they not the Churches; if the Church ſhould hold any ſuch, how can they proue, that ſhe maintaineth them obſtinately? For obſtinacie is not to bee imputed vnto vs, till all lawfull, good, and ſufficient meanes haue been vſed to conuince our iudgement, and the ſame alſo by ſuch, as haue lawfull and full authoritie to iudge and determine thereof. But hitherto this hath not been done, neither can it be, but by a lawfull and free generall Councell, which the Conuenticle of Trent was not: till then we are not to be condemned of obſtinacie, and ſo as yet no Heretikes.

Proteſtants are not conuicted of obſtinacie.

See the Hiſtorie of the Councell of Trent.

Thirdly, we neither haue neglected, nor yet doe neglect the true Catholike Churches authoritie, into which we are receiued by Baptiſme. For we very willingly deſire to heare her ſentence: but where can that be, except in a generall Councels determination? therein to heare the Catholike Church ſpeaking to vs from the Scriptures, we greatly long for, we readily ſubmit vnto. Let her thus ſpeak, that we may know her Iudgement, and we will harken thereunto.

Proteſtants do not neglect the authoritie of the Catholike Church.

As for the Church of Romes authoritie, we doe not acknowledge it ouer vs, becauſe it is not, nor euer was in her beſt eſtate, the Catholike Church, but onely a particular Church, which now alſo is a party queſtioned. And therfore her authoritie for her ſelfe againſt vs, is no more of vs to be regarded, then by them our Churches authority for her ſelfe againſt them. Seeing then that by their definition, wee are not conuinced of hereſie, wee are not out of the Church as Heretikes.

Proteſtants are no Schiſmatikes.

II. *Not as Schiſmatikes.* For albeit we haue now departed from this Romiſh Church, yet are we no Schiſmatikes.

Firſt, for that we keepe communion with the Catholike Church, into which we by Baptiſme were admitted, which is the body of Chriſt, and wee truly members thereof, in faith and loue, through the worke of Gods Spirit, being built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the Corner-ſtone.

Eph. 3. 20.

Secondly, becauſe this Church of Rome hath falne from the faith and obedience commended by S. *Paul*, to be in the Church at Rome in his time, as appeareth in many particulars before named, which the Church firſt planted at Rome, neuer taught, neuer beleeued, nor practiſed: Therefore are we no Schiſmatikes for leauing her in thoſe things, wherein ſhe hath left the true and Apoſtolike Church at the beginning.

Thirdly, for that wee doe not breake off from her ſimply, but in ſome reſpect, that is, as farre foorth as ſhe hath forſaken her former ſelfe; ſo that if ſhee would returne to the Catholike Faith and Religion, and forſake her *Trentiſme*, *Ieſuitiſme*, and *Popery*, the inuentions of her owne, added to that which firſt ſhe did profeſſe, wee want not charitie towards her, to vnite our ſelues vnto her againe. For otherwiſe, neither our true loue to God, nor true loue to his Church, will ſuffer vs to liue with her, ſo defiled as ſhe is, in the ſpirituall bond of ſacred loue, which knits the true members of Chriſt one to another. Heauenly charity, which maketh this vnitie, admitteth not of ſuch things into the

vnitie

voitie of faith, as bee taught and practiſed in that Church, both ſinfull againſt God, and pernicious to mens ſoules, yea, vtter deſtruction to them, without hearty repentance.

Fourthly, wee haue a warrant, yea, a commandement from God, to ſeparate our ſelues from her, for that ſhe is become the great Whore, and ſpirituall Babylon, *Reuel.* 18. 4. This charge of God freeth vs from Schiſme: for there is no ſin, no Schiſme, in that which God commandeth to be done.

Let them anſwer the bookes which proone her the great Whore, Babylon, and the Pope Antichriſt, if any denie theſe things.

Fifthly, we by leauing this Romiſh Church, doe not deuide our ſelues from the true, Catholike and Apoſtolike Church, but by this ſeparation doe we indeed returne to the vnitie of it, and to our firſt bleſſed eſtate therein, when firſt the Goſpell was here planted in this Iland by Apoſtles, or Apoſtolicall men, which came hither, not from Rome, but from Ieruſalem, our Mother Church, where the Lord and his bleſſed Apoſtles firſt began to teach, and erect a Church, which is the Church we returne vnto in doctrine and worſhip of God: from which Holy, Catholike, and Apoſtolike Church, wee were drawne by the vſurping and tyrannical power and iuriſdiction of the Pope and his faction, and the generall backſliding of this his Church. So as this which they call Schiſme, is no Schiſme in vs, but a forſaking of ſchiſme in them, and is only a returning vnto, and a recouerie of our ſelues againe to our former vnion with Chriſts true Church, beginning at Ieruſalem, and planted here many hundred yeeres, before the Monke *Auſtin* euer came into England.

Sixthly, *They are properly called Schiſmatikes* (ſaith *Aquinas*) *which of their owne accord and will, ſeparate themſelues from the vnitie of the Church.* If this be true in the iudgement of this their owne ſo greatly honoured Doctor, then certainely wee are no Schiſmatikes. *In ſumma part. 2. cap. 39. de Schiſmate.*

Firſt, of our owne accord and will we make not a ſeparation, but are inforced thereto by the power of Gods commandement, to come out of this Babylon, to auoyde her ſinnes, to eſcape thereby her puniſhments. She her ſelfe hath cauſed deuiſion, and offences, contrary to the doctrine which ſhee once receiued, as the Epiſtles of S. *Paul* and S. *Peter*, do in many particulars witneſſe againſt her. The Apoſtle S. *Paul* therefore wils vs to auoyde her, and ſuch as cauſe deuiſion and offences, contrary to the Reuel. 18. 4. See for theſe *Catal. Teſt. verit. pa.* 27. to 70. in the laſt Edition.

the Apoſtles doctrine, *Rom.*16.17. It may ſeeme from hence, that a faction begun euen then among you.

Secondly, we doe not ſeparate from *the Church*, that is, from the vniuerſall Catholike Church, but from *a Church*, that is, the particular Church of Rome: for *Thomas* doth not ſay, hee is a Schiſmatike, which ſeparateth from a Church, but from the vnitie of the Church, to wit, the Church vniuerſall, which is but one. For indeed, no reaſon can be giuen, why any ſhould deuide themſelues from the true Catholike Church: but good reaſons may be giuen, why a particular Church may be, and ought to bee forſaken; as we doe giue, for our departing from the Church of Rome: for we are commanded to forſake Idolaters, 1.*Cor.*5.11. Heretickes, *Tit.*3.10. ſuch as bring not the doctrine of Chriſt, and doe not abide therein, 2.*Ioh.*10. and her that is called Babylon, *Reuel.*18.4.

Thirdly, before we can be Schiſmatickes, we muſt forſake the vnitie of the Church. Now wherein ſtands this vnitie? Standeth it onely in affection of loue, or alſo in the faith of the truth? For both theſe graces the Apoſtle commendeth the Churches, *Eph.*1.15. 2.*Theſ.*1.3. and faith is preferred to the firſt place in both Scriptures. We haue not forſaken the vnitie of the Faith, of which S.*Paul* ſpeakes, *Eph.*4.13. For we teach the doctrine of the Apoſtles, and no other in any thing, when wee differ from this preſent Church of Rome, which hath loſt her firſt faith, of truth in many things. Now can true diuine loue be there kept, where faith is loſt? or can there be charitie to vnite, where doctrine doth deuide? Can light and darkeneſſe, truth and falſehood cohabite in loue? Truth and loue onely dwell together? and for truths ſake, loue ſeparateth from falſhood, whereſoeuer ſhe finds it. And therefore except they can proue, that we haue loſt the vnitie of faith, wee haue not forſaken the vnitie of the Church in loue, as the former reaſons ſhew.

To conclude, were the Prieſts and Leuites Schiſmatikes, 2.Ch.11.13,14 which left the people of Iſrael, once the people of God in *Dauids* and *Salomons* dayes, and many hundred yeeres before, when Idolatrie, vnder pretence to worſhip no falſe, but the true God, was ſet vp, and they not ſuffered then to do their office vnto the Lord, as their office required? If they were not, no more are we.

For

For why doe we forsake the Romish Church? Is it not, because she hath set vp a new manner of seruice vnto God, new kinds of Priests, new Holy-dayes, new Sacraments, new Orders, and will not permit the Lords Seruants and Ministers to do their Offices vnto the Lord, as he hath by his written Word prescribed?

Therefore seeing we are not guiltie of Schisme, we are not as Schismatikes out of the Church, into which by Baptisme wee are receiued.

III. *Not as excommunicate persons.* For if we be neither Heretikes nor Schismatikes, vpon what other ground will they iudge vs to bee proceeded against? There are other causes, for which men are excommunicate: but in this question our aduersaries cannot pleade any such. Againe, I aske, if wee be excommunicate, who hath pronounced the sentence? Is it the Romish Church? By what authoritie? Their Church is not the Catholike Church, but onely a particular, as ours is, and it is by vs questioned, and therefore in reason it cannot bee both a Partie accused, and also a Iudge against vs in her owne cause. Thirdly, wee doe appeale from her vnrighteous Iudgement, to a lawfull generall Councell, where, vpon earth our cause is onely to bee heard and decided lawfully. Till which time, we (for any censure of this Church of Rome) doe remaine in the true Church, into which by Baptisme wee are admitted, out of which, as yet, we are not lawfully iudged to be, by any lawful and supreme authoritie, as either Heretikes, Schismatikes, or as excommunicate persons.

Protestants not excommunicate persons.

Therefore (Christian-harted Reader) thou that art a member of the Church of England, though thou beest no Romanist, assure thy soule, that thou art of that Church, which is vndoubtedly a member of the True, Ancient, Catholike, and Apostolike Church, in which abiding, thou maist, through the merits of thy blessed Sauiour, obtaine eternall life, if thou so beleeuing doest demeane thy selfe, as it becommeth a good Christian, and a Protestant in earnest.

And for thine owne more certaine assurance and stable abiding, let me aduise thee to a few things: Haue a care to keepe thy Couenant in thy Baptisme, that thou mayst bee better perswaded, that God keepes his with thee, and so to be one of his in

How a man must be qualified, which will continue in the truth.

in the true Church. Labour to feare God, for it is the beginning of wiſdome, and the ſecrets of the Lord are with ſuch as feare him, and he will ſhew them his couenant, *Pſal.* 25. 14. Haue euer a loue of the truth, and God will not giue thee ouer to beleeue lyes: for this is a iudgement befalling ſuch as loue not the truth, beleeue it not, but take pleaſure in vnrighteouſneſſe. Be a doer of the Word, and thou ſhalt know the doctrine, whether it bee of God, or no. Beware of affected ignorance, and careleſſe neglect of knowledge, but vſe the meanes appointed to attaine vnto it. Exerciſe thy ſelfe much in prayer, beg of God wiſdome, and hee will giue it thee; his Spirit, and he will vouchſafe it thee; pray againſt ſedition, and God will keepe thee; frequent the company of ſuch as haue knowledge, the feare of God before them, the loue of the truth in them, and make conſcience of their wayes. Aske aduice of faithfull Teachers, liſten not to falſe Teachers, feare to be ſeduced.

Prou. 1.

2. Theſ. 2. 10, 11, 12.

Ioh. 7. 17.

Iam. 1. 5.

Luke 11. 13.

By what helpes to oppoſe the aduerſaries.

And further, that thou mayſt both defend the truth, and alſo be able according to thy meaſure receiued, to reſiſt the aduerſaries;

Plaine Scriptures.

I. Learne carefully the truthes of God, neceſſarie to ſaluation, ſet downe in holy Scriptures. Such truths are very manifeſtly and plainely deliuered, either in expreſſe termes, or by an vndoubted conſequent drawne from thence: and all ſuch neceſſarie points as concerne all, are written in the Scriptures, as their *Bellarmine* confeſſeth.

Aug. l. 2. de doct. Chr. cap. 6. Chryſoſt. 3. hom. in 2. Theſ. Lib. 4. de verbo Dei non ſcripto, cap. 11.

With theſe Scriptures acquaint thy ſelfe, and being an ordinarie Chriſtian, doe not trouble thy ſelfe about obſcure places: for plaine and eaſie places will bee ſufficient to confirme thy faith in any thing neceſſarie for thee, to beleeue and practize in the way of ſaluation.

The parts of the Catechiſme.

II. Be well grounded in the Catechiſme, the parts whereof are the *Creed*, the *Lords Prayer*, the *Decalogue*, and the *doctrine of the Sacraments*: for theſe are the *compendium*, or ſhort ſumme of all Chriſtianitie. Theſe well vnderſtood, will furniſh thee with reaſons to withſtand ſeducers. There is not any thing of which they ſhall ſpeake, but the ſame may be brought to ſome head in Catechiſme, as either concerning Faith, and ſo referred to the Creed, or concerning Prayer, and ſo referred to the Lords Prayer,

Prayer, or concerning obedience, and so referred to the Decalogue, or ten Commandements, or else touching the Sacraments, the Seales of our Faith.

III. Adde to these, certaine considerations, by which thou mayest defend the truth, and ouerthrow falshood, as the common law of Nature, common reason, right vse of senses, common experience, common equitie, common charitie, common honestie, the witnesse of knowne Martyrs; whereto adde the corruption of our nature, allowing or disliking of any thing. By the plaine euidence of Scripture, by the Catechisme, and by these considerations, mayst thou trie all things, which be necessarie for thee to stand vpon. Nine considerations.

If a seducer come to thee, and that he will needs deale with thee, obserue two things; first, not to regard what he saith; if it be not about necessarie points. Secondly, see that his confirmation, or confutation, bee onely by either some, or all these three aforenamed; to wit, plaine Scriptures, the parts of the Catechisme, and those considerations, from whence if hee cannot proue his assertions, beleeue him not. If he begin to tell thee of *Councels, ancient Fathers, and the Churches custome* in all Ages: answere him, first, that the three former are knowne to thee, the Bible common at hand, the Catechisme in thy remembrance, and the consideration of such as are without difficultie: but as for these three last, great reading, and learning, and knowledge in Historie, are required to vnderstand them well, and to cite them truly. They are for the best learned of the world, and not for any of the common sort: ordinarie men cannot iudge aright by them, neither will any such presume, to thinke such abilitie to be in them, if they would take notice of diuers things concerning Councels, Fathers, and the Churches custome. Obserue two things in the aduersaries dealing with thee. Three things beyond ordinarie mens capacitie, which they must take heed, they be not deceiued by.

I. Touching Councels, they must know, that they are not only subiect to errour, but also haue erred: that they haue contradicted one another: that some of them haue been carried by a strong faction: that ancient Fathers would not rest euer vpon the sole authoritie of Councels: that Papists themselues, though they pretend them, yet doe not wholly resigne their iudgement vnto them: that there are some counterfeite and forged Councels, and counterfeite Canons added to true Councels. Can an ordinarie man then iudge of these things? And if he cannot, let Ordinarie men cannot iudge of Councels, and why?

him not be deceiued by pretence of them.

Not of the allegation of Fathers, and why?

II. Touching the ancient Fathers, this they must know, that they are found to be of differing opinions, and had contentions among themselues: that they held not their owne iudgements infallible, nor submitted to one another otherwise then men godly and learned doe now, but onely as by good reason and authoritie they were ouercome: that they haue erred; and this is acknowledged by most learned men on both sides: that our aduersaries of the greatest note, do often shake off their authoritie, when they are against them: that of the Fathers writings, some are doubted of, some are corrupted, and many counterfeites are put out vnder their names: that the iudgement of all the Fathers cannot be had for all our controuersies. These things being so, how idle is it then for ordinarie men to be talking of Fathers, of the opinion of all the Fathers, or for any such men to be carried away with such a sound, which is not possible for them to vnderstand, seeing our aduersaries alleage them for their selues, and we more truly for our selues?

Not of the allegation of the Churches custome, and why?

III. Concerning the Churches custome and path in euerie age, let them consider, that this is very vncertaine. Historians haue not alwaies in euery relation bin found faithfull: that euerie Age hath not had in it such as haue truly written of the Church: that a man may spend his whole life, in seeking out the whole Churches course, and yet not be able to find it out. I suppose, I erre not, if I say, that all men now liuing, cannot do it exactly in euery Age. And therefore its but a gulling flourish of our aduersaries, to boast of *the whole Church in euery Age*, and yet withall, so boasting fraudulently to meane their owne particular Romane Church.

By alleaging then these arguments, to wit, Councels, Fathers, and the generall custome of the whole Church, the conscience of an ordinarie Christian cannot bee throughly satisfied, his knowledge cannot herein bee certaine to conuince his iudgement, these are beyond his reach and capacitie. Be aduised therefore not to be drawne with these reasons, which are to thee so vncertaine, but rest vpon the other which be plaine and easie, within thy capacitie, and certaine vnto thee; by which thou mayst, through Gods helpe, maintaine that which thou profes-

sest,

ſeſt, and confute the aduerſaries vntruths, or at leaſt, gather thence ſuch ſtrength, as they ſhall not eaſily draw thee to beleeue them: as for inſtance, in ſome particulars I wil ſhew thee.

They ſay, that the Pope is the head of the Catholike Church. There is no plaine Scripture for this. We find Ieſus Chriſt to be called the Head of the Church, but no other. Its no Article of our Creed; therefore thou art not bound to beleeue it. But I adde this, that what we beleeue, is inuiſible, *Heb.* 11.1. and not ſeene, 2. *Cor.* 5.7. If therefore the Pope be the Head, there muſt be a viſible head, of an inuiſible body. Againe, the head immediately giues life, motion, and direction to its true body, which the Pope cannot doe to Chriſts Church. Its alſo vnreaſonable to thinke, two heads to bee for one body; whether one beſides another, or one vnder another, it is a monſtrouſity. Common experience teſtifieth againſt the Popes inabilitie to performe the true office of the true Head to Gods Church. Againſt the Popes headſhip.

They ſay, that he cannot erre. Let it be taken in the beſt ſenſe they can conceiue it, there is no plaine Scripture which giueth this, to any one particular perſon. Its no Article of our Creed to beleeue it, experience hath found him to haue erred foully. Againſt his vnerring ſpirit.

They ſay, that after the words of conſecration, the bread is turned into the very body of Chriſt, and the wine into his blood, ſo as Ieſus Chriſt is there corporally, as he was borne of the Virgin Marie, *vnder the accidents of bread and wine.* In holy Scripture there is no ſuch thing taught, there is a ſacramentall phraſe, *This is my Body*; and the like vſed in the Sacraments of the old Teſtament, *This is my Couenant, Gen.* 17.10. *This is the Lords Paſſeouer, Exo.* 12.11. *The Rocke was Chriſt*, 1. *Cor.* 10.4. but yet no turning one ſubſtance into another. The Creed teacheth vs to beleeue him to be in heauen, and thence to expect his comming, when hee ſhall appeare to iudge the quicke and the dead. This tranſubſtantion therefore is no part of our Faith. Its againſt reaſon, for a true body, and continued quantitie, to be in two places, yea, in a thouſand mouthes at once. The Angels reaſon vnto *Marie, Mat.* 28.6. confuteth this groſſe opinion; for he ſaid to her, when ſhe with the other *Marie* came to ſeeke Chriſt; *He is not here, for hee is riſen*: that is, He is not in this place, becauſe he is elſe-where in another. If Chriſt could haue been in two places at once, the Angels Againſt tranſubſtantiation.

Angels argument had been of no force; remember that this is an Angell-reaſon, which know wee how to reaſon truly. This opinion is againſt our ſences, we ſee not, feele not, nor taſte not fleſh and blood. Now God neuer deluded mans ſences, whenſoeuer he turned one ſubſtance into another: *Moſes* ſtaffe was made a Serpent, duſt was Lice, the water blood, and water was wine, and all theſe ſenſible. No Scripture, nor any other approued teſtimony can be produced, to ſhew vndoubtedly the contrarie. Yea, this is certaine, that the true body of Chriſt is diſcernable by ſenſe to be a true bodie whereſoeuer it is; therefore when the Diſciples doubted at his ſudden appearing, he ſaid, *It is I my ſelfe.* And to proue this, he willeth them to vſe their ſenſes, ſaying, *Handle me, and ſee*; that ſo they might diſcerne his true body, fleſh and bones: and ſo might it be in the Sacrament, if indeed and truth he were there corporally. It hath been witneſſed againſt by the blood of many Martyrs: but where be ſo many in defence of our aduerſaries groſſe opinion? Which of them haue euer hitherto, or dare to ſuffer for this their opinion, as ours haue done againſt it? This opinion of our aduerſaries is to be deteſted for, firſt, the falſhood thereof; ſecondly, for the groſſe idolatry committed through it, euen a piece of bread adored for Almightie Ieſus Chriſt himſelfe. Thirdly, for the bloodie crueltie, which for the vpholding of it, hath been done with furious rage vpon the bodies of Gods Saints, becauſe they would not beleeue this falſe doctrine, nor commit this abominable idolatrie. Fourthly, all ſuch as thus beleeue, ſinne not only in the act damnably (for Idolaters periſh euerlaſtingly, *Reuel.* 21.8.) but alſo irrepentantly, becauſe they be perſwaded, that in ſo beleeuing and worſhipping, they doe not onely not ſin, but doe a moſt excellent worke, and meritorious ſeruice to God.

Exod. 4.3. & 7.10, 20, 21, 24. & 8 17

Ioh. 2.9, 10.

Luke 24.39.

The euill of the doctrine of tranſubſtantiation.

Againſt Purgatorie.

They teach, that there is a Purgatorie, a place of torment. In holy Scriptures we find plainely, Heauen, Earth, Hell, & Sea; but no plaine name of Purgatorie, nor *Limbus Patrum*, nor *Limbus Infantium.* In the Decalogue we find Heauen, Earth, and Waters vnder the Earth; and in the Lords Prayer, Heauen and Earth; in the Creed, Heauen, Earth and Hell; but none of the other deuiſed and faigned places. This Purgatory for ſatisfaction is againſt common equity: for they ſay, the ſinne is pardoned by Chriſt:

and

and can then in equity the partie be puniſhed? A Creditor forgiues freely to a man all his debt: can he then with equitie after lay him in Gaole to make any ſatisfaction for the ſame?

They ſay, that Images may be ſet vp to be adored. The Scriptures are plaine againſt them, *Deut.*4.15, 19. *Eſay* 40 18. *Act.* 17 20. *Rom.*1.23. The ſecond Commandement, in the Decalogue, forbids them, which our aduerſaries hid from the people in their vulgar Catechiſmes. Our corrupt nature is apt to theſe things, and therefore the leſſe to be liked of. Againſt Images, and their worſhip.

They teach to pray vnto the Virgin Marie, *to Saints and Angels.* The Scriptures afford no precept for this, nor any euident example: prayers there are taught to be made vnto God: Angels are not to be worſhipped, *Col.*2.18. *Reuel.*19.10. & 22.9. The Lords Prayer, the perfect rule of prayer, teacheth vs to pray to God our Father in Heauen, whenſoeuer we pray: now can wee ſay to the Virgin *Marie*, to Saint, or Angell, *Our Father which art in Heauen*? Can we pray to any of them, and ſay, Thy Name be hallowed, thy Kingdome come, thy will be done in Earth, as it is in Heauen? Can we pray any one of them, to giue vs daily bread, to forgiue vs our ſinnes, to deliuer vs from euill? Can we aſcribe to any one of them, and ſay, Thine is Kingdome, power and glory for euer? Yet this prayer warrants vs, that to whom in Heauen we may pray, to him may we ſay all this: but if not to the Virgin *Marie*, not to Saint, nor Angell, then may wee not pray to them by any warrant of this prayer. Our Creed teacheth vs to beleeue in none, but God the Father, Sonne, and holy Ghoſt. Now the Scripture plainely telleth vs, that wee cannot pray to any, but in whom we beleeue, *Rom.*10.14. Therefore then not to the Virgin *Marie*, nor to Saint nor Angell, becauſe we are not to beleeue in them. Againſt praying to Saints. Matth.6.

They tell thee, that thou muſt beleeue the Romane Catholike Church, and to be alſo a member thereof, elſe thou canſt not be ſaued. The Scriptures tell vs plainely, that God added to the Church ſuch as ſhould be ſaued, *Acts* 2.47. but not a word there of the Romane Church. In our Creed, we are taught to beleeue the Catholike Church, and that we be members of it, but to bee of any Romane Catholike Church, is no Article of our Creed. Beſides the ſpeech is abſurd, and it is againſt reaſon, to call a particular Againſt the Romaniſts, condemning all that are not of their Church.

culat Church the generall, or the generall a particular, as the Church of Rome in the best estate of it neuer was other. And can the obiect of faith be the obiect of sight, as it is the obiect of faith? Now we beleeue the Catholike Church, but the Papists tell vs, that their Church is euer visible to the eye. This also which they say, is against common charitie: for must all out of the Church of Rome, be without hope of saluation? In the planting of the Gospell, there was a Church at Ierusalem, before any at Rome, and many Churches planted by Saint *Paul*, which neuer had dependance vpon the Church of Rome; many Churches in the East, and other parts of the World, which are not within the Romane iurisdiction, nor doe acknowledge it; must needs all these be without saluation, because the Romane Pope is not domineering ouer them? Now God forbid.

Against their vrging as necessary, to make a Catalogue of our professors in all Ages.

They will tell thee, that thou must be able to shew thy Church, and the professors therof in euery age, else thou art not of the true Church. But the holy Scriptures neuer bound any to such a taske, neither Christ, nor his Apostles in all the new Testament euer charged any Christian Church, much lesse any beleeuer with this. It is an Article of thy Faith, to beleeue that there is a Church of God, here and there dispersed abroad in the world. This is a man bound to beleeue, but not that euery one, or any other for him, should be able to make a Catalogue of all that went before in the same profession in euery Age. One ignorant of this, may yet be of the true Church, neither shal the ignorance thereof damne him.

Against their error of veniall sinnes.

They will tell thee, that there are some sinnes in Nature veniall in themselues, not deserning eternall death. The Scripture teacheth otherwise, *Rom.*6.23. The wages of sinne is death, no exception of any at all. Yea, the consent of sinne is worthy of death, *Rom.*1.33. In the Lords Prayer, when we craue pardon of our trespasses without exception, wee thereby acknowledge, that euery kind of trespasse offendeth God, standeth need of forgiuenesse, and therefore what else would follow, if he did not forgiue it, but death? This false distinction giueth libertie to our corrupt nature to sinne, as experience tels euery of vs, euen in our aduersaries, wallowing licentiously in their supposed veniall sinnes. It may seeme vnreasonable, if there be sinnes veniall in their

their owne nature, that such a horrible scorching fire, as they make that in Purgatorio to bee, should bee prepared to plague soules for the same. The greatest torments in the world, as they say, are not comparable to the torments there: How can it then be possibly imagined, that veniall sinnes, which, as they say, doe not breake friendship with God, should be so terribly punished, by way of satisfaction, and yet God remaine to him, who is so punished, a sure friend?

They teach, that a man hath power to doe Gods will, and to auoide euill, and not be ouercome thereof, if he will. The Scriptures tell vs, that it is God that workes the will and the deed, *Phil.* 2.13. and maketh all our sufficiencie to be of him, 2. *Cor.* 3.5. In the Lords Prayer, wee are taught to beg of God abilitie to doe his will, and his grace; to deliuer vs from euill: vnder will, is comprehended all good, and vnder euill, is contained whatsoeuer is sinfull, so as its not in vs to doe good, nor to auoyde euill, but both is Gods worke in vs. Euery man feeleth this inabilitie in himselfe by experience; yea, these also which doe maintaine this power in man, if they would confesse it. And why are they not all most holy, if they haue this power? Their damnation is more iust, when they sinne in any measure, then such as want this power, though they fall by infirmitie into greater sinnes. Against mans power to doe well.

They teach, that a man may fulfill the whole Law, and so merit. The Scripture teacheth otherwise, *Luke* 17. 10. *Eccles.* 7.20. *Prou.* 20.9. *Psal.* 130.3. *Iob* 9.20. 1. *Ioh.* 1.8. *Iam.* 3.2. In the Lords Prayer, we aske all of vs forgiuenesse. In the Creed wee are taught, not to dreame here of perfection, or of merit; but to beleeue the forgiuenesse of sinnes. And in reading the Law truly vnderstood, it doth cause a mans conscience, euen in the best, to acknowledge himselfe guiltie. Against their error of mans abilitie to fulfill the Law.

I might here goe thorow many other points which they teach, to which from either plaine Scriptures, or from the Catechisme, or from these considerations, thou maist make answere in thine owne defence. But yet for all this (though thou also hast gotten helpe to stand for thy selfe) beware of Seducers, run not easily into disputes with them, but rather put them ouer to learned men to be answered. It is not good for *Eue* for to fall into conference with the subtill Serpent. Be bold vpon these grounds

grounds with ordinarie Papists, if they will attempt to set vpon thee: but consider thy abilitie, presume not aboue thy measure, continue in Gods Word, and the Lord will vphold thee.

To whose blessed guide and Fatherly protection,
I commit thee. Pray we all continually.

FINIS.